FEBRUARY
1952

The Methodist Woman

Christian Foundations

RACE RELATIONS SUNDAY, FEBRUARY 10
BROTHERHOOD WEEK, FEBRUARY 17-24
WORLD DAY OF PRAYER, FEBRUARY 29

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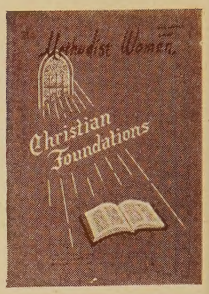

Our cover is a reproduction of the cover of the *Twelfth Annual Report.*

OUR WRITERS

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A QUIZ

Identify: Mrs. Glenn Burton
Mrs. H. Elizabeth Hall
Mrs. E. LeRoy Stiffler
President E. C. Peters
Mrs. M. T. Fang
Betty Bowers
Beulah Reitz

Define: Interdivision Committees
motive
A Bethlehem Center
Sati
Yuaikan
Changing Patterns
"What's Yours?"

BELATED RECOGNITION

We are indebted to the sculptor, Ernest Pellegrini, and the National Sculpture Society for the Nativity scene on the December cover.

Mrs. E. E. Beckman, McMinnville, Oregon, wrote "Three Meditations on Thankfulness," which appeared on page 16 of the November issue.

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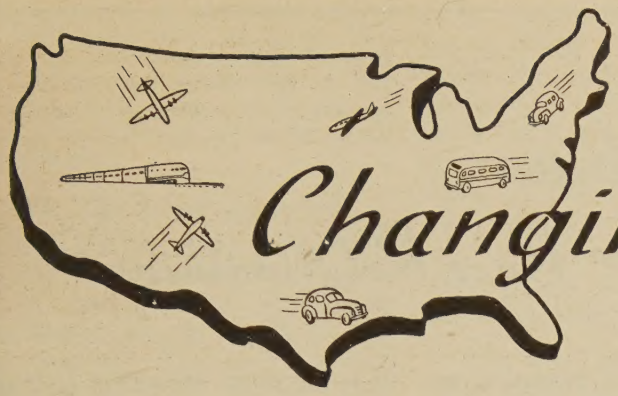


Changing Patterns

THIS is the pattern of America. People leaving their homes to settle in new communities: defense workers, wives of servicemen, young men and women in the service of their country.

These moving people are not a vague migration in some other area. They are part of us all—new neighbors, future friends, whom today's shifting pattern has brought into your vicinity.

The story is told of a woman of the Southern Highlands who shared the overnight hospitality of her log cabin home with tourists overtaken by darkness. As they were leaving next morning the lady of the party expressed her pleasure at the welcome that had been given them, as strangers. The mountaineer woman made reply: "Don't thank me. I only pleasured myself. And I've never met a person yet who was a stranger to me."

The Woman's Society can "pleasure itself" in opening its doors to those who will not long seem like strangers. Who are they?

THERE ARE THE DEFENSE WORKERS

They are not "tagged" so that you immediately recognize them — these people moving in to be near a new job. Many newcomers are in housing developments, some are moving into houses where somebody you used to know has moved out.

AND THERE ARE THE WIVES OF SERVICEMEN

Young, perhaps just married, with the future offering even less security than the present. Many are strangers to everyone around them, and with not enough worthwhile activities to fill their days.

All are *people*, who need the strength and courage and new sense of meaning in life which only Christian fellowship can bring. Remembering all this, through friendly visitation and other channels, will you seek them out?

It will take time—and time is a commodity of which we more and more have less and less.

It will take adaptability and tact. They may be timid or shy. You will want to show continued interest, but not undue persistence.

It will take insight and an understanding of people and their needs. Your program may have to be adapted for women whose time is limited. It will not be easy. But we believe that it is perfectly possible, and infinitely worth-while. For *people* are important and a sense of spiritual security is most important for people.

YOUNG WOMEN IN SERVICE

Young women in uniform merit our honor and our courtesy. They are at present in a setting which seems far removed from civilian and local church interests; yet many have come from, and will return to, those activities. These young women are not essentially different just because they are in uniform.

CHILDREN AND YOUTH

On these, the changing pattern often makes the most lasting imprint. The children of families now in the community may have come from places where there was more room to play—where school standards were different—where they were recognized. They come into a setting inadequately prepared for such increased numbers.

The youth too often are experiencing an emotional disturbance which borders on mental breakdown. With their judgments confused, there is no one to whom they may turn for counseling, with a feeling of security.

The women of the local church are usually the ones who have had most experience, singly and together, with these younger groups. Your sympathetic understanding and the hospitality of your home and church can turn the current in the right direction.

YOUR OWN WOMAN'S SOCIETY

It has its problems, too. We all do, in the face of continued change. But there are ways of meeting situations when they arise. Here are a few suggestions:

1. Some of your members may be moving to other communities. If so, be sure they are supplied with a *Woman's Society Introduction Card. Your loss will be another church's gain.**

2. Some may be taking jobs which reduce their leisure time to a minimum. The lessening of leisure time need not mean lessening interest. However, if increased family obligations come, a woman can still be an active participant through prayer and concern, even if she cannot attend meetings regularly.

3. The monthly programs may become more closely related to life through the new people coming into a community. These have their special skills—their areas of knowledge. As these newcomers feel themselves no longer strangers, they may go far in helping to revitalize the program of the society and the church.

4. As a Woman's Society you may find new ways to cooperate with other groups, inside and outside the church, that are trying to meet these needs just indicated. One thing the changing pattern is teaching, is the need for flexibility of spirit. Another is that "isolationism" is outmoded.

5. The local church may find itself confronted with needs in the community which have not before been thought of as "church work." Let us not be afraid to pioneer when necessary. And let us not shrink from cooperative enterprises with other agencies in the community. Our first business is not to preserve the methods of the past, but to serve the present and the future.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Four Channels Toward Better Race Relationships

By MURIEL DAY

I RECALL very well one occasion when I was leaving the city to attend an interracial conference. Chancing to meet an acquaintance at the depot, I told her my destination. I remember the almost wistful quality of her voice, when she expressed doubt as to whether she could join such fellowship. I was inclined to be somewhat pharisaical, "thanking God" and so on, but this was quickly followed by true gratitude for my enriching opportunity and by a sense of humility, as I realized the distance we all have to go in understanding more completely those of other races or cultures.

We are all in different stages of development of understanding. The words of Paul, "Be perfect," have been interpreted to mean, "Be full-grown," and we ask ourselves as Christians, "Are we growing?" There are many avenues through which we may grow in interracial understanding, but I have chosen four that seem to be most significant.

I. Personal Friendships

Some people grow through coming to know those of other races as individuals and as friends. This objective underlies such magnificent institutions as the four International Houses near college campuses in great American cities. An editorial in *The New York Times,* commenting on their importance during the twenty-fifth anniversary of the one in New York City, had this to say:

> One could wish that there were forty or four hundred of them where thousands of students from dozens of countries could live, study, and play together with the motto: "That brotherhood may prevail." Our century, more than any other, has been reaching out for some way of breaking down the barriers of race, language, nationality, color, culture, and traditions that divide the world. On the political plane we have failed for the time being. . . . It is hard to see how we can eliminate that antagonism for many years to come. But there is at least the chance that weapons of friendship and understanding, forged by many such organizations as International House, will weaken the Iron Curtain between East and West. That would be the civilized way to end the division between the two worlds.

Having spent a summer in International House, I can testify to the effectiveness and genuine satisfaction that come through the fellowship afforded there.

Coming closer home to the channels of friendship open through the Woman's Society of Christian Service, we think of the opportunities for our secretaries of Student Work to link the college students with some of the 32,000 young people from other countries who are studying here. Crusade Scholars also give a personal knowledge of other cultures, and are often invited to Christian homes either for a meal or for a longer visit.

Such a philosophy of personal fellowship is largely the foundation upon which the educational institutions of the Woman's Division are administered. Interracial faculties are the rule in the high schools of the Department of Work in Home Fields. Here the representatives of races and cultures come to know each other and to have faith in each other.

Paine College, in Augusta, Georgia, is a well-known example of understanding that may result through such a selection of faculty. It is the proud statement of President E. C. Peters that here white staff members from the South work together with the Negro members of the faculty with deep satisfaction and fellowship.

II. Intellectual Assent

Some people, however, grow in their interracial understanding through knowledge as presented by intellectual facts. They listen to the word of the anthropologist. Our space will not permit us to go into the detailed accounts of the history of mankind, the origin of races, the social and environmental factors that have been given us by scientists. We can give only their conclusions. Exhaustive studies have resulted in these positive statements:

> There is no way of determining from what race or people blood has been taken once it has been removed from the blood donor.

As to comparative *mental* abilities, studies show that "the results obtained by the use of intelligence tests have not proved the existence of racial and national differences in innate mental capacity." Furthermore, when we consider possible differences in *character,* "even here as far as these studies have been carried, there is no demonstrable difference between ethnic groups."

Yes, some people reach the goal of interracial understanding through *facts.* For, as Dr. Inez Corinne Brown says:

> Progress in the science of human relations waits on at least two things: knowledge and motivation. We cannot build a cooperative world on ignorance and error. We must know the facts about people—what they are like, why they

behave as they do, and what happens to them under given conditions. But knowledge alone is not enough. We must be willing to act in the light of that knowledge, even when it means that we must subordinate personal interest to the common good.

III. The Legal Approach

It is felt by many today—and rightly so—that great steps may be taken toward equal opportunity and justice through laws, both state and federal. The newly elected president of Yale University, A. Whitney Griswold, has said:

> By democracy I mean a political society in which the greatest possible measure of justice implicit in the phrase "equal opportunity" is combined with the greatest possible measure of freedom and encouragement for the individual to develop his own talent, initiative, and moral responsibility.

The Woman's Division of Christian Service has seen the importance of the legal approach, and has had a committee working on its own policies in the field of interracial opportunity. This Committee on Racial Practices sponsored, under the leadership of the Department of Christian Social Relations and Local Church Activities, the publication of the Book, *States' Laws on Race and Color*.* This compendium is the first of its kind and is proving most helpful in practical use for those who wish to know the laws of their state.

That those of a minority group have difficulties when striving to use their right to vote was illustrated by a recent story. When a Negro teacher of one of the high schools of the Woman's Division went to vote, she was asked to repeat the Constitution. Seeing that the man at the desk had only the Preamble before him, she asked whether he meant *all* the Constitution. "Yes," he said, "I want you to be able to read, write, and *interrupt* the Constitution." No question could dissuade him from his insistence that she *"interrupt."*

IV. Religion—The Basis

The Christian has another channel through which he comes to an interracial understanding. He believes in the Fatherhood of God, which leads inevitably in his thinking to the brotherhood of man. "Above the door of a university library in one of the Rocky Mountain states an inscription carved in stone reads, 'Enter Here the Timeless Fellowship of the Human Spirit.' This lofty sentiment, however, is somewhat tarnished by the fact that the door itself is kept permanently locked, with a card proclaiming, 'Kindly use the side entrance.' "

The Christian cannot use the side entrance. "Be ye therefore perfect." Are we growing? Any one of these channels gives members of every race or culture this challenging opportunity.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. $4.00.

Workers' Conference at Paine College, Augusta, Georgia, October 17-20, 1951. Discussion leader, Dr. Paul Johnson of Boston University, is seated next to Miss Day at the end of the table

Miracles in India

By SATYAVATI S. CHITAMBAR

INDIA can never thank God enough for the many, *many* blessings received through Jesus Christ our Lord. We thank our missionary friends who brought Him to us, and also all who have any part in making it possible for the work of God's kingdom to be carried forward in our land. About 300 or more missionary societies, big and small, are spread out all over the country, from large cities to distant villages where missionaries with their bands of nationals are faithfully working for the Master through evangelistic, educational, and medical activities. The gospel message has been given from pulpits; through regular Bible study in educational institutions; through preaching in the open air, in towns and villages; through Bible women and students in their homes, to the rich as well as to the poor; also through ministrations of all kinds, serving the needy with the earnest desire to reach down to their souls, leading them to the Saviour of the world. In almost all boys' schools and colleges, the number of non-Christian students has been very high. While very few of them embraced Christianity, they all imbibed Christian ideas and ideals. So that the mind of the educated public directly or indirectly has become permeated with the teachings of Christ. It is this which enabled our national leaders to make such a splendid plan for building the nation, when India obtained her freedom.

I shall mention some outstanding miracles which have taken place since Christ was brought to us through the missionary enterprise:

1. Age-old custom of *sati* broken down (widows burned on husband's bier).

2. Also the custom of offering their baby boys to the "Mother" (River) Ganges, to appease their gods and avert calamities to their families.

3. Transformed lives and communities: (1) The hill tribe of Head-Hunters, who took pride in wearing their garlands of skulls to show their strength and valor, is almost all Christian with songs of love and praise on their lips. Liquor, sad to say, is their weakness, which is a challenge to the church. (2) The outcastes have been raised, making some of them a great blessing to the nation.

4. The liberation of womanhood.

5. The dignity of labor has begun to be recognized and all kinds of organizations, both Christian and non-Christian, have come into being and are busy in social service.

6. Without Christ there would have been no Mahatma Gandhi, our world figure! There would have been no Dr. Ambedkar either. He is from among the outcastes, but is Minister for Law and Constitution in the Government of India!

7. India's freedom.

8. The plan the Government of India has for building the nation. Some of its items are as follows:

(a) Prohibition from all intoxicants for the country. India is the first country in the world where the Government is making this effort. It is a challenge to the Christian nations of the west, for nothing has effaced the image of God in man as has King Alcohol and his allies. It has been a big hindrance to the cause of Christ.

(b) Untouchability banned—only those who have been in India can understand the immensity of this miracle.

(c) Efforts to remove poverty.

(d) Efforts to remove illiteracy.

(e) The rich to pay far higher taxes than the poor.

(f) Owning big estates with tenants for labor abolished.

(g) Equality and justice for all.

(h) Freedom to all (women included) to enter any profession they choose.

(i) Horse racing and gambling banned.

(j) Stand for Peace and against War. India and Pakistan might have been at war now, but a tactful adjustment and meeting of the two premiers averted the calamity.

(k) Objectional pictures in cinemas banned.

(l) Reserved seats for women in all legislative bodies.

(m) Freedom of conscience and religion.

(n) The merging of the hundreds of Indian states with their own rulers and administrations, into the Government of India.

The miracle in raising India's womanhood is very remarkable. It has meant much to us, especially to those who bear the Lord's precious name. We were bound in fetters of custom, ignorance, superstition, and idolatrous practices Christ through His servants stepped down, broke our shackles, and se us free. His touch made us new creatures in body, soul, and mind As non-Christian women, we were devout in our own religions through fear. He drew us with His cords of love out of captivity. No longer do we go about with covered faces and bent figures, but with heads high and faces radiant—daughters of the King!—enjoying the freedom of a Christian, doing our bit as mothers, evangelists, teachers, professors, principals of big and small educational institutions, doctors nurses, inspectresses of schools, lawyers—in short, serving in all walks of life. I wish I could say that we were all saved Christians! Alas, it is not so. To fill this need, efforts are being made in all churches for personal evangelism through revival meetings, the Week of Witness Self-Denial Week, and the Family Week Festival. The aim of the Family Week Festival is to develop spiritual life in our Christian homes and in every individual in order to strengthen the church. Plans for these annual functions are made by committees representing almost all church denominations, and carried out unitedly in local stations.

The good plan made by our national leaders for the country has been accepted by the government of India. But it will take a long time and much perseverance to have it materialize. It will not be easy. Consecrated Christians are needed to cooperate with the government. This is the big challenge in India now. Our people have heard much about Christ, and many know the Bible well. They also like to read it. But their cry is "Sirs, we would *see Jesus.*" The lives of nominal Christians have been and are the biggest stumbling blocks in the work of the Master. We need to have more intensive work within the church for personal evangelism, and extensive work with the public for building the nation, with an eye single to God's glory.

Latin American Monuments

Scanning the rosters of the home and foreign projects in the *Twelfth Annual Report, one discovers that many of the institutions carry the names of persons—for the most part women or families. The buildings so named bear witness to the stewardship of those who gave gifts of money, personality, or leadership. We should know the bits of history connected with the naming of institutions and buildings, for it is all a part of our heritage.**

Colegio Eliza Bowman

By MARJORIE HEIN

"Where there is no vision the people perish" cannot be rightly applied to the founding of Colegio Eliza Bowman. Because of a God-given vision the school came into being, has been supported, and has prospered through fifty-three years of Methodism in Cuba.

The first financial cornerstone was laid not in Cuba, but in Nashville, Tennessee. After hearing Mrs. Wightman make an impassioned plea for the underprivileged of Cuba, Mrs. Dora Bowman was so stirred that she rose immediately and placed fifty dollars on the table toward a Cuban school. This started the ball rolling and many others did likewise, until there was a goodly sum ($500.00) for this great undertaking. Through the persistent and untiring efforts of Mrs. Bowman, more funds were raised in Texas and the school became a fact. Mrs. Bowman was given the privilege of naming the school in honor of a beloved sister-in-law, Mrs. Eliza Bowman, whose son gave $1,000.00.

Colegio Eliza Bowman began its existence in Santiago de Cuba in March, 1899, under the direction of Miss Hattie Carson, who came from Mexico to do this work. Rev. H. B. Someillan, the Methodist pastor at Santiago de Cuba, gathered together about twenty children and organized a school about a week prior to Miss Carson's arrival. After a year and a half it seemed advisable to move the school from Santiago de Cuba to Havana. Then six years later another move was made, this time to Cienfuegos on the southern side of the island. The first location was in the central part of the city. But as the school continued to grow, it was necessary to find more space.

The year 1922 worked another step of progress in the growth of Colegio Eliza Bowman — another move. This time from the noise and crowded section of the city to a beautiful hilltop overlooking bay and city, with many species of foliage and flowers, seclusion, fresh air, and room to grow in abundance.

The building that adorned the brow of the hill, now the dormitory for teachers and boarding students, once served as an aqueduct, later as an artillery barracks. The long porch with its beautifully patterned tile floor is supported by large imposing columns, over which trail lovely Cuban vines, lending an air of grace and beauty to the edifice. The building is in the shape of an L, and though spacious in appearance is really limited for room.

Great progress has marked the years since 1931. A modern scientifically constructed classroom building, library, office, and chapel were erected at that time. The dining room is no longer a latticed open-air picnic ground, but a small substantial dining room and kitchen.

Progress—steady growth since 1899: from twenty pupils to a present approximate enrollment of 300; from barest conditions of existence to a high educational standard; from a double-duty barracks to a plant of twelve classrooms, library, office, chapel, and dormitory is the picture presented by Colegio Eliza Bowman — progress so great that already it is bursting its bounds and needing more classroom space and dormitory rooms. From these walls have gone forth many young people who are now filling posts of great responsibility —ministers, educators, statesmen.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. 50 cents.

Mary Sue Brown Chapel

By HELLEN DRUMMOND ASHER

Mary Sue Brown Chapel was dedicated to Miss Brown by the alumnae of Colégio Americano, Porto Alegre, Brazil. On the plaque at the door is written in Portuguese: "To the great educator, Miss Mary Sue Brown. Homage by the alumnae. November, 1948."

Our chapel symbolizes life eternal, the never-ending spiritual development of the soul. The funeral service for Ruth Dewey Anderson was held here. But the chapel also gives significance to the living present. A wedding took place here. Before the altar in front of the cross two lives were joined in holy matrimony. Ann Timm had been one of the helpers in Colégio Americano for seven years. A baptism took place not long ago as two teachers, parents of baby Perez, accepted Christian responsibility for the nurture of the wee one.

Three mornings a week the girls gather in our chapel to participate in a service of worship and praise. The professor of music thoughtfully prepares the service, and the girls from the city stop to worship before their classes begin. Daily before dinner, over one hundred girls from the dormitory attend vespers in the chapel. This is directed by the pastor of Wesley Church and guests, with the help of members of the Religious Education Committee and selected girls in the school. Often when the lights are dimmed as the organist plays the accompaniment to a solo, a duet, or chorus, the girls go to the altar and kneel before the cross in silent and prayerful meditation. Line upon line and precept upon precept the pattern of Christian character is being formed. How often Mary Sue Brown used this theme in her talks to the girls in forming the practical policies at Colégio Americano! Miss Brown, who gave so many years of her missionary career to this school, has helped to breathe into our chapel that more abundant life which is the missionary heritage.

Neighborliness in Action

By MRS. ROSS H. MOORE

AFTER we learn that God is love, the next text is usually "Love thy neighbor," and to the beginner in Sunday school this is all very simple. Later it becomes more of a problem. Who is our neighbor? In the answer to this question is found the measure of our Christianity.

A very practical answer in Jackson, Mississippi, is the day-by-day program of activity at Bethlehem Center. The present and second building for this community project was purchased by the Woman's Division and dedicated by Bishop Marvin Franklin in November, 1949. Administration is by a Board of Directors equally divided between white and Negro members. In developing human resources, they propose to "Stimulate an awareness of need and responsibility, and to promote conditions favorable to the fullest possible attainment of individual and social life."

The program is carried on by a full-time staff of three, with a large group of volunteer workers from both races and various churches. Denominational lines are invisible and no boy is asked his church preference if he wants to play on the softball team or sing in the chorus. Dues are twenty-five cents annually and cards are issued to members, who then feel that they belong to the center and the center belongs to them. Membership is encouraged but nonmembers are welcome.

If you should visit Bethlehem Center during off-hours you might wonder why the workers and members speak of it in superlatives. But come again after school on a busy day when every inch and corner is crowded with noisy, playing children. Visit the boys' workshop which is humming two hours a day three times a week under the expert direction of Mr. James White of Jackson College. Watch the kindergarten group all dressed up for a Mother Goose parade. Meet Miss Minnie Farish, their teacher, who spent last summer studying Child Development at Atlanta University. Peep into the "Cry Room" where weepers are isolated until they are fit to rejoin the group at work or play. At noon, mothers from the Parents' Club serve a hot lunch. There are forty children enrolled.

Clay modeling is fun in the kindergarten of Bethlehem Center, Jackson, Mississippi

The Christian Advocate

The mimeographed *Bethlehem Star* gives a monthly account of activities which are as varied as the interests of the individuals and groups who enjoy this cooperative fellowship:

Do you have a hobby? Join the Art Hobby Class . . . learn to mold trays, vases, animals, figurines—to be kiln-baked, painted, and decorated. (If you fail to comment on the fine kiln your guide will be disappointed.)

The Adult Sewing Class. . . . Dressmaking, needlework, and crochet—two well-trained instructors.

Story hour every Friday afternoon.

Senior and Junior Homemaking groups.

The Travelers' Club. Boys and girls between the ages of eight and fourteen . . . study Japan, China, Africa, and Brazil.

A social club of high-school girls called the "Charming Damsels."

Art, Brownie, and other clubs, softball teams and choral groups; Vacation Bible School and a regular Bible study class account for some of the three thousand who pass through the doors of the center each month.

By this time you begin to realize that Bethlehem Center is making an unusual contribution to Negro life in Jackson and superlatives are very much in order.

Should you happen in again Wednesday morning you would find mothers and children waiting patiently in line, for the Hinds County Board of Health holds a weekly clinic at the center. A doctor is in attendance twice a month and nurses are present each week to give prenatal care to mothers and inoculations to children. They see from thirty-five to a hundred patients as the morning stretches out past noon.

The regular staff is headed by Miss Ruby Berkley, a native Mississippian with a Master's Degree from Scarritt College. More impor-

tant than training is the fine spirit of Christian leadership apparent in her every contact. Two Negro coworkers are personally and professionally doing what seems to suit them best. Miss Theresa Hicks assists Miss Farish with the kindergarten and is also responsible for the success of much of the club work.

Three local colleges, two white and one Negro, furnish many of the volunteer assistants.

Support comes partly from the Woman's Division of Christian Service and from individuals, church, and local civic groups. Local contributors are increasing and endorsement is growing. The Negro board members get as much support as possible from their organizations, since they want the center to be a sharing process and not something that is done for them.

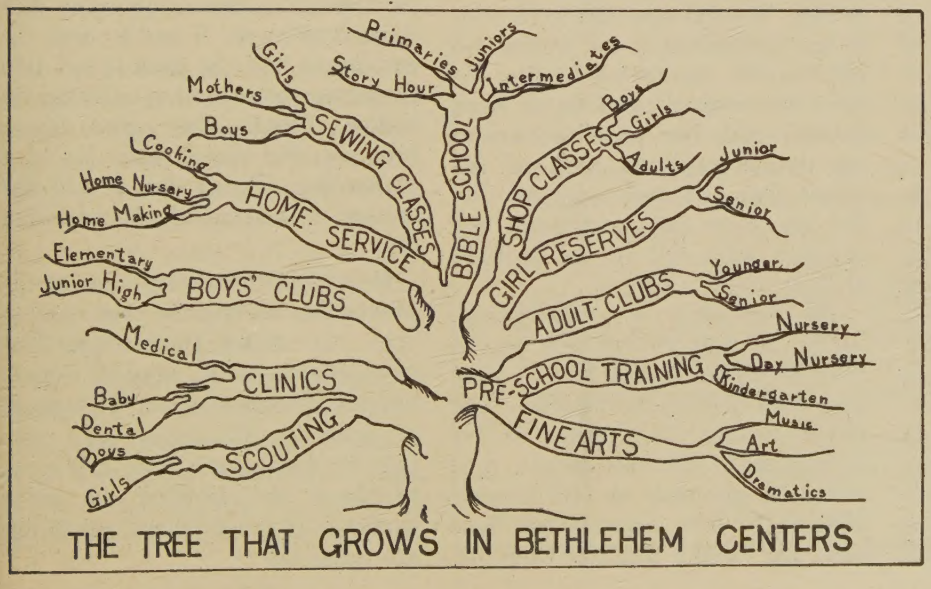
Three members of the original board are still very active in this work. Mrs. J. Morgan Stevens, a leading member of Galloway Memorial Church, has been the one person most responsible for the center. She has labored long and faithfully to build the program, raise funds, and secure the interest of citizens. To Mr. S. W. Miller is due much credit for cooperation from Negro businessmen and civic groups; his rare wisdom has helped direct the board policy since its beginning. Rev. A. L. Holland, district superintendent, Central Jurisdiction, has rallied valuable aid from his church organizations.

Miss Bethany Swearingen has proved herself a devoted and enthusiastic president. She is constantly working toward improvement and expansion for the center.

Bishop Marvin Franklin tells of talking with a mother about what the members of her race want for their children. "The same thing you want for yours," was her reply. Bethlehem Center is doing much to provide a favorable environment for the best in recreation, learning, and fellowship.

Kindergarten children enjoy their picture books in the Jackson Bethlehem Center

The Christian Advocate



BETHLEHEM CENTERS are settlement houses located in Negro neighborhoods. Frequently they offer the only available community recreation and health facilities. The first center was established in Augusta, Georgia, in 1911. Centers are located in the following cities:

Atlanta, Georgia
Augusta, Georgia
Birmingham, Alabama
Charlotte, North Carolina
Chattanooga, Tennessee
Columbia, South Carolina
Dallas, Texas
Fort Worth, Texas
Jackson, Mississippi
Memphis, Tennessee
Nashville, Tennessee
Oklahoma City, Oklahoma
Richmond, Virginia
Savannah, Georgia
Spartanburg, South Carolina
Winston-Salem, North Carolina

The Widow's Lot

By HELEN L. WILDERMUTH

IN AMERICA women are prone to take their Christian heritage for granted. They seldom, if ever, think of the early days when women did not have the freedom they now enjoy. Even widows have an easier time than their ancestors had. Although it may be necessary for a widow to work and to earn a living to keep the family together, she is free to make her own decisions about what to do. Custom does not dictate that either the family of the deceased husband or her own family decide for her.

How different is the lot of the widow in Southern Rhodesia! Because the Negro native pays *labolo* (a bride price) for his wife, his family is expected to take care of her and their children, if he should die. The widow and her children are expected to abide by the family decisions. A marriage is arranged for the widow and a younger brother of the deceased, if there is one. That is the custom.

Many stories could be told about the heartaches endured because of this custom. While I was stationed at the Fairfield Girls' School of the Old Umtali Mission, I learned about a few such experiences.

Early in 1945, a young Southern Rhodesian native, a minister, died in Johannesburg. Shortly thereafter, his widow with their two children went to live with his mother.

The next year, we asked her to come to Fairfield Girls' School to take charge of the practice cottage. She had taught school before she married. At once she said she would like to come, but it all depended upon what her husband's people said. At first, they objected. Finally, after we wrote letters and sent relatives to talk to them, they consented. When the widow came to the mission, she brought the baby, a boy, with her. The older child, a girl, was left with the grandmother.

However, there was still tension. Her husband's people wanted the widow to marry a younger son, about ten years her junior. Though opposed to the idea, she did not want to have the case taken to the Native Commissioner for fear she might lose her children. She should have had at least four children to pay back the *labolo*. Since she had only two, it was likely that her husband's immediate relatives would be given custody of them, according to African custom.

The widow worked at Fairfield Girls' School for two years. Then the mother-in-law insisted upon her return. So the widow left the mission to teach in their village school and board with her mother-in-law. And all the time, the in-laws tried to persuade her to marry the young brother of her deceased husband.

Finally, she made up her mind to see the Native Commissioner and asked me to go with her. Unfortunately, appointments prevented me from going with her, but I wrote a letter for her to take to him.

After talking to her, the commissioner called in all parties concerned. Several hearings were held. It was decided that the widow did not have to marry her brother-in-law. She was allowed to go back to live with her parents because her father returned part of the *labolo* that had been paid for her. To her keen disappointment, the children were left in the custody of their father's people.

We have known a few exceptions to the rule that widows must return to their husband's relatives. A minister died at Nyadiri Mission. The widow, rather than return to her in-laws or to her own people, preferred to go back to Old Umtali Mission to live, because her husband had been a minister there for many years. As a mother of eight children there was no question that she had not paid back the *labolo*. She was past the child-bearing age so there was no point in her marrying a younger brother-in-law.

Another exception was a widow who came to the mission at Old Umtali about eight years ago. Her husband had died after their second set of twins was born. Because the natives considered it supernatural to have twins they regarded this poor widow as a witch who had killed her husband. Therefore, her husband's relatives drove her and her five children away. They didn't want to take care of them under those circumstances.

So it was that the widow came to the mission seeking work. At first, she worked for one of the missionary families. Later, she became matron in charge of the girls in boarding at Fairfield Girls' School. She was allowed to keep the younger set of twins with her at the orphanage sponsored by the school.

African superstitions are deep-seated and even the native workers as well as the girls tried from time to time to scare her away. The poor woman became unhappy and wanted to leave. I had to urge the employees and the girls to act like Christians toward this unfortunate widow. Finally, they agreed to accept her, and she gave up the idea of leaving. Today she is still the matron in charge of the boarding girls.

How thankful the widows of the United States may be that custom does not make them dependent upon their in-laws! May all women become concerned about the women of Southern Rhodesia, and pray that African women, too, may come to know the freedom of other women! Through Christ, all things are possible!

Four Women Pastors in Malaya

By LOUISE ROBINSON

MRS. M. T. FANG, president of the Chinese Conference Woman's Society of Christian Service (Malaya), who has been studying recently with her husband at Scarritt College, tells of four women in Malaya who are now acting as pastors.

Miss Tan is the pastor of a rural church in the south central district. She is also the conference secretary of Spiritual Life. Miss Tan had her training in a theological seminary in China. She sometimes tours the countryside holding evangelistic meetings. When Mrs. Arthur J. Moore was in Malaya, she was greatly impressed by Miss Tan's work and secured a bicycle for her in order that Miss Tan might get around the country faster.

Another one of the pastors is Miss Ang of Pahang. Miss Ang went to Pahang independently and labored in this pioneer field where homes are widely scattered. Up and down the country she would go, sometimes by bicycle, sometimes by bus, and sometimes on foot. In addition to her work as a pastor, she kept a farm and raised pigs to help support the church. Beginning in a small Sunday-school room, she has been able to build a church with subscriptions from friends interested in her work. This small church has been handed over to the Methodists and Miss Ang serves as pastor. But Miss Ang is never satisfied. She is now trying to restore a church in Bentong which was burned during the war. Needless to say, there will be a new church at Bentong. Miss Ang also serves her church as conference secretary of Evangelism.

The third of the four pastors is Miss Lim. After the war, Miss Lim went back to China to study in a theological seminary. While at the seminary, she felt called to return to Malaya, especially to serve at Altor Star in Kedah, a strong Muslim city. The Chinese population consists mostly of merchants, indifferent to the Christian religion. It has been tough work for Miss Lim, but daily she ventures out on the street with a bag full of pamphlets, distributing them to anyone who seems at leisure, stopping to explain to the people if they are cordial. Miss Lim is conference secretary of the Woman's Society of Christian Service.

Miss Fang works in the Telok Ayer Church in Singapore. She had some training in the YWCA in China, which is of value in her work as assistant to the pastor. She is president of the Woman's Society of Christian Service in her church, doing rather a unique piece of work in enlisting younger women to participate in evangelistic service through music and religious drama. The church owns a gospel bus, and Miss Fang has been influential in persuading lay members of the church to take an active part in rural evangelism.

Perhaps the stories of these four women portray something of the vitality of the church in Malaya and the part that women have in the church.

MALAYA is one of the most prosperous countries in Asia due to the phenomenally high prices of tin and rubber, our two main exports. There are not the real famine conditions which are prevalent in India and China. Indeed, we are enjoying an artificial prosperity which tends to make the people forget the forces at work in Asia which could easily engulf this country. Malaya's problem is not only communism or nationalism, but communalism. With three great racial groups, Chinese, Malay, and Indian, the problem is to unite them to form one people with a common citizenship. Strenuous efforts are being made to produce Asian leadership in all forms of government, and in many communities local democratic elections are being held for the first time. Yet, these three races do not have the mutual trust and harmony to unite this country. Suspicious and jealous of each other, the question is who can be the mediator of good will among them. Buddhism, Hinduism, and Islam confront each other in these three races. In our Methodist schools there are 30,000 children studying and playing together. They are Malays, Indians, Chinese, and Eurasians. The strife of communalism is in most of their homes, but there is little evidence of it in our schools. Peoples of many races worship and work in our churches. We believe that our Christian faith can be the uniting force building a bridge of understanding. Christian answers can be found to Malaya's problems, for it is only the kingdom of God which recognizes no racial or national boundaries.

—J. HARRY HAINES,
Wesley Methodist Church, Ipoh, Malaya

The World Day of Prayer A DEFENSE AGAINST COMMUNISM

By LOUISA R. SHOTWELL

"WHENEVER you raise the level of people's living, you have done something as a defense against communism that is stronger than armaments could possibly be." Before a group of church women leaders at Riverside Church, New York City, Mrs. Eleanor Roosevelt was giving her interpretation of home missions and human rights.

Her words apply with equal force to the effective use made of dollars given on the World Day of Prayer on the first Friday in Lent.

From the United States, Alaska, the Canal Zone, Hawaii, and the West Indies, World Day of Prayer gifts are divided equally between interdenominational missions at home and overseas. Sponsored by the Department of United Church Women of the National Council of Churches, the World Day of Prayer translates Christian faith into action through offerings that lift the level of living—material, moral, and spiritual—beginning on our own doorstep and extending to the far corners of the world.

Through the Division of Foreign Missions, the money aids in the support of eight union Christian colleges in the Orient; helps to finance twenty-one Christian magazines for women and children in twenty-five countries; gives substantial assistance to a program for sharing the heart of American Christian living with thirty thousand foreign students in our colleges and universities.

For its interdenominational work with American Indians, sharecroppers, and agricultural migrants, the Division of Home Missions depends in large measure on World Day of Prayer offerings.

It is the common concern of each of these programs at home and overseas to "raise the level of people's living" by developing Christian character, by training for responsible Christian citizenship, by educating leaders for Christian community living.

"Since you are working with us, our community is a better place to live," writes a Negro sharecropper mother to her leader.

When a small town in Illinois works itself out of its first resentment against the Texas-Mexican migrants who have come to harvest crops, and welcomes ninety-four Spanish-speaking migrant children into its schools, the chairman of the Migrant Community Council declares: "I feel kind of warm inside when I see how denominational lines have broken down in the course of learning to know our migrants as people."

The director of religious activities in one of the thirteen government boarding schools for American Indians reports:

The most casual observer could not fail to note the difference between the Indian students of a dozen years ago and those in our school today. The present-day Indian student reflects ability to express himself, social stability, and self-assurance. It is evident that progress is being made in helping the Indian in his cultural adjustment.

As they serve their country in government, education, law, medicine, and journalism, the four thousand graduates of Tokyo Woman's Christian College demonstrate and interpret the democratic process. They understand Christian community living, for they have experienced the campus community atmosphere of freedom, of respect for personal initiative, of individual responsibility.

More and more, native editors and illustrators are qualifying for posts on overseas Christian magazines. After two years of study at the Syracuse University School of Religious Journalism, Vimala Rajamanickam has just returned to India to edit *The Treasure Chest* for students in secondary schools.

All these instances represent direct and indirect results of a world at prayer on the first Friday in Lent. What they do not reveal is the measure of work that remains to be done, if Christianity is to realize its potential influence in a split world.

Take a look at what we fail to accomplish through lack of funds.

Eager Indian children look after a week-old baby in their tent home on Rapid Creek

National Council

In 1951, twenty-three hundred girl graduates of high schools in Japan took entrance examinations for Tokyo Woman's Christian College; there were places for only five hundred of them.

Two thousand Navajo children have gone from the reservation, where there were no schools for them, to the new government boarding school at Brigham City, Utah; the government called upon the Division of Home Missions to set up a program of Christian training. The work has begun, but if gifts on next February 29 are not substantially increased, the division will be faced with the crucial choice of discontinuing this program or eliminating religious activities in other Indian schools.

In the ministry to agricultural migrants, where the church has been the only agency working continuously in migrant camps for thirty years, only a tenth of the migrant families are even indirectly reached. Ten Harvesters — mobile units equipped for worship, recreation, education, and first aid—circulate through migrant camps in twenty-five states. Ten times that number; with two hundred instead of the present twenty trained workers, would not only help immeasurably to lessen the poignant problems of migrant living, they would symbolize to the world the love and care of church people who believe deeply enough in the Christian way of life to want to share it across the country and around the world.

Never has there been a time when governments and private social agencies were more keenly aware of the international significance of meeting social and economic needs.

The church knows that physical hunger cannot be divorced from moral and spiritual need. Yet to say that the church knows this means little, unless it means also that the men and women who make up the church know it likewise; and, knowing it, believe it and demonstrate their belief through sacrificial giving.

You May Quote Me

MRS. FRANK G. BROOKS

President of the Woman's Division of Christian Service

IN 1940, after several years of prayer and creative thinking, the Woman's Society of Christian Service was born. Months of study, initiated and led by consecrated women, produced a carefully built organization, fully integrated into the total structure of The Methodist Church.

The women who planned this new organization, which was to include all existing groups in the three uniting churches, were volunteer workers. They knew their church, they were aware of spiritual values, they understood "the imponderables," as only those, who give their lives to a cause in which they believe, can understand.

The Woman's Society of Christian Service was set up with *divine* approval! Of this I am firmly convinced. How else can you account for its phenomenal achievements during these last twelve years? How else can you explain the devoted, volunteer service of thousands of women across this land and in other lands?

Why are we the *Woman's* Society and not the *Women's* Society? That question is frequently asked.

In paragraph 1240 of the *Discipline* of The Methodist Church, you will find the following words:

"The Woman's Division of Christian Service shall include in its scope the interests and activities formerly promoted and administered by the *Woman's* Foreign Missionary Society, the *Woman's* Home Missionary Society, the Wesleyan Service Guild, the Ladies' Aid Societies of the Methodist Episcopal Church; the types of work and interests included in the Board of Missions, Section of *Woman's* Work, the *Woman's* Missionary Council . . . of the Methodist Episcopal Church, South; such activities of the *Woman's* Convention of the Methodist Protestant Church as logically fall within the organization." You will notice that the word *Woman,* therefore, has historical significance.

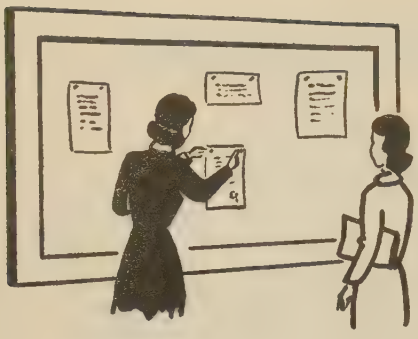
The presidents of the uniting organizations recommended, after much consultation and prayer, the name: *Woman's* Society of Christian Service. These presidents* and other women built a structure which only those associated with human and spiritual values can create. They labored to create an organization for the individual *Woman.*

In addition to the historical connection with the word *Woman,* there was a desire to place an emphasis on the individual. In the *Woman's* Society of Christian Service each woman can find a service to perform. Each individual can give of her time, her talent, her money, her prayers.

Today the Woman's Society of Christian Service challenges women because it is their own. Women leaders are finding in it a place of service which offers them more than secular organizations for women have to offer.

Most of all, the Woman's Society of Christian Service challenges women because, through it, they can serve The Methodist Church. No other twelve years in the history of Methodism have witnessed such an outpouring of service on the part of almost two million women!

* The Ad Interim Committee on Woman's Work included: Mrs. J. D. Bragg, chairman; Mrs. S. W. Rosenberger, secretary; Mrs. W. C. Goode, president of the Woman's Home Missionary Society; Mrs. Thomas Nicholson, president of the Woman's Foreign Missionary Society; Mrs. J. W. Perry, president of the Missionary Council; Mrs. J. W. Shell, president of the Woman's Missionary Convention; Mrs. Helen B. Bourne, Miss Bettie Brittingham, Mrs. W. Raymond Brown, Mrs. V. F. De Vinney, Mrs. J. W. Downs, Mrs. Carl Ell, Miss Mabel K. Howell, Miss Elizabeth M. Lee, Mrs. F. F. Lindsay, Mrs. F. J. McConnell, Miss Sallie Lou McKinnon, Mrs. J. W. Mills, Mrs. James Oldshue, Mrs. W. J. Piggott, Mrs. M. C. Slutes, Mrs. Daniel Stecker, Mrs. Homer Tatum, Mrs. Byran Wilson. Reserve Members: Mrs. A. E. Beebe, Mrs. J. W. Masland, Mrs. J. N. Rodeheaver, Mrs. Foss Zartman.



Recent Arrivals From—

China: **Miss Alma Eriksen, R.N., reached Hong Kong October 25. She will visit sisters in Denmark before returning to the States.**

India: **Miss Anna Harrod, Hoagland, Indiana.**

Japan: **Miss Ann Hutcheson (J-3), Box 24, Milledgeville, Georgia.**

Recent Sailings For—

Africa: **Southern Rhodesia—Misses Helen Emmert, Esther Russel, Ellen Sweeney, R.N.**

Belgian Congo, Southern Conference—Misses Joan Warneka, Mabel Darrell, R.N. These new missionaries for Africa are all A-3's. Miss Celia Cowan has been temporarily transferred from China to the Belgian Congo, Southern Conference.

India: **Miss Ruth Daniels.**

Bureau of Educational Institutions

Interracial Luncheon at Boylan-Haven School. Two women representing a reorientation program of West Germany were visiting in Jacksonville, Florida, recently under the auspices of the League of Women Voters. They were eager to see some interracial work of the women in this city. We invited them, among others, to have luncheon. The party included Mrs. Martha Horne of the State Welfare Board, Mrs. Johnston of the League of Women Voters of Jacksonville, Mrs. Quinn, executive secretary of the Woman's Society of the Baptist Convention of Florida, the two women from Germany, Mrs. Faulkenstein, Miss Windisch, and Mrs. Powell, Home Demonstration Agent for Duval County.

It was good for our girls to get acquainted with the German women, and good for the white women to have their first experience of eating with Negro folk and meeting them on a basis of equality. —Mrs. Edith M. Carter, *Superintendent.*

Africa

All over Africa the demand for literature is greater than can be met. Wherever possible and feasible, the production and the distribution is being done cooperatively by the Christian groups. In Leopoldville, in the Belgian Congo, eighteen mission bodies have made possible the building and equipping of a new plant—LA LIBRARIE EVANGELIQUE AU CONGO (LECO). Dr. and Mrs. George Carpenter are in charge and have written as follows: "We continue to be amazed at LECO's development. There is no doubt but that it came into being just at the right moment, when the government for the first time granted subsidies to our Protestant schools, necessitating the raising of their standards (an impossibility until more funds were available). So with constant demand for more and ever more school supplies, textbooks, and Christian literature, LECO has and is going to town.

"Our printer and ourselves are not content that the institution be just another Congo press, turning out poor or mediocre work and in insufficient quantity to meet the real needs. So we have continued to put funds into building up a press we could be proud of and which would turn out well-printed, interesting literature. All agree we have succeeded wonderfully well, and it is a joy to see nicely illustrated and attractively styled books getting into our churches and schools. But the buying of so much machinery has kept us from building up our work funds very much. Now that our offset press is purchased, the only other big item left to finish the press equipment is the photographing apparatus to go with the offset machine. For the present we will have the photographing process done in Brussels and the plates sent out by air. There is an almost daily plane service, and express air rates are not very high. It will not be altogether satisfactory, but will have to do until more funds can be allocated to buying the additional equipment.

"Soon we can really start building up funds for more literature production and more stocks for the bookshop end. . . . We often think how wonderful it would be to do business in the States, where one could go around the corner to the wholesaler and have new stocks delivered within a matter of hours or days at most; or use the telephone or telegraph for ordering from more distant suppliers with delivery no more than a matter of weeks at most. Here it is not unusual to wait from eight to twelve months for the delivery of goods. So you can imagine what a headache it is to try to maintain stocks and to always be planning months and months ahead."

Letters from Miss Beulah Reitz, secretary of Literature for Southern Rhodesia, are filled with interesting insights. Miss Reitz writes: "This is the time when we must move forward in presenting the gospel in its purity to the masses of people. People of the mines and towns are increasingly being flooded with unwholesome literature that is tearing down all for which the church stands. The other day I was showing our marriage booklet to a steward of an out-station church. He was rather indifferent at first. Then suddenly he said, 'How much is this book? I must have it!' 'A shilling,' I said. He paid at once, saying, 'There are people near us whose teaching is that monogamy never was taught in the Bible, but that it came to the world with Queen Victoria. I

see in this that in Genesis man was nstructed to cling to his *wife* all his life, not to his wives. This will help me in teaching my people.' This is only one of the many needs that literature can serve. That book we cannot give out free, but small messages to meet needs as they arise should be broadcast, and we need a *free tract fund* for such service. We need free tracts for mines, jails, hospitals, bus stops, and trains. A call keeps coming from an ex-farmer's wife, who used our tracts in her evangelistic efforts to win and strengthen the workers of her daughter's farm. When she can, she sends us a gift to help along the work."

Bureau of Town and Country Work

Eloy Community Center, Eloy, Arizona—At Eloy, Arizona, the community center is one of the few good influences in a very rapidly growing community. These past several years have seen many changes in the town and rural area around Eloy. The town was incorporated early in December, 1949, when a mayor and council were elected. On January 25, 1950, a special census was made and recorded in Washington, D. C. The final results announced that the town of Eloy, Pinal County, Arizona, had a population of 4,828. There were 4,264 white and 564 nonwhite people. Many of the white people of Eloy are of Mexican descent. The number of occupied dwelling units in Eloy was 1,163 and the population per occupied unit was 4.15. You can readily see that the town of Eloy and the surrounding area have increased in permanency.

The physical side of the town has changed, too. Better stores have been built and one street has been paved. It was a thrill to see the first graduating class at the high school and the faces of men and women who helped make the school possible. For the first time, Negro and white young people were in the same graduating class, as well as in the audience.

The people of Eloy have voiced much thankfulness for the center building this year, and the high-school teachers told us that they primarily accepted Eloy as their teaching place because the principal wrote them about the fine program of the community center. We feel very humble when we hear these things, and recall the first few days we spent in Eloy when we said: "This is not our doing ... this is bigger than we are ... this is a project where God himself is the Creator and Worker." —Ethel Wolf and Dorothy Price

Burma and Malaysia

An area now looming in importance includes Burma, Sarawak in Borneo, Sumatra, and Malaya. In this area there are many Chinese who originally came from some part of the southern coast of China, Tamils from South India, Burmese, Malays, and the people of Borneo —to mention only the larger groups.

In the city of Singapore alone there are sixteen Methodist churches to accommodate the various racial groups. Pastors may be heard in several Chinese dialects, in Tamil, in Malay, as well as in English. In some of these churches three separate congregations may be found on one Sunday at different hours. Methodist Youth Fellowships are active. There are many Woman's Societies of Christian Service even in Sarawak where the Woman's Division hitherto has had no missionaries. Excellent schools for boys and girls are maintained by the church in cooperation with the Malayan government. From these schools come the leaders of the church.

The Advance Program has made possible a much-needed residence for missionaries in Penang, a woman's building in connection with the new settlement for work among Tamils in Ipoh—a project for the most part financed by the local church, funds to assist in erecting new buildings in Singapore, in Kuala Lumpur, and in Ipoh in connection with the Methodist Girls' Schools, as well as a hostel for Malay girls in Malacca and a hostel for Malay girls in Taiping.

The majority of the students in the Methodist schools are Chinese, but the number of Malay girls is increasing. Malay people are Mohammedan in religion and usually very conservative with reference to the education of girls. However, since World War II their social patterns are changing fast, and they are sending their girls to our schools in larger numbers. The hostel in Malacca is the first hostel for Malay girls to be erected in Malaya. Their family and dietary customs are so different from those of other people that it will be difficult for some time for them to live with other girls. The parents of these girls have expressed deep appreciation to the Woman's Division for these hostels. Malay girls thus have an opportunity to live in Christian homes while they go to school. Who can foretell what these hostels may mean in the life of Mohammedan women?

Bureau of UrbanWork

Wesley Community House, Oklahoma City, Oklahoma—Wesley House has responded during the past year when homes have burned, persons with low incomes have needed food and clothing, relief and pension checks did not meet monthly demands, death and delinquency have found their way into homes, and when community agencies have needed our cooperation. The workers also responded when two sixteen-year-old boys left school to go to work because their families needed their financial support. They could not find jobs, however, but made the acquaintance of other boys, one of whom had served a sentence in the peni-

tentiary. He encouraged the boys to strip a car, and they were arrested and given a thirty-day sentence. The boys were amazed when the deaconess visited them in jail. She arranged for a gentleman to interview them about jobs. We are continuing to encourage these boys and they know we are their friends.

India

"Bengal Conference Woman's Society of Christian Service has had a year of steady progress. Many of the societies were able to realize their goals. All worked toward the Local Needs Challenge Cup which was won by the Central Bengali Church, Calcutta.

"We had a successful convention. Every devotion, lecture, and activity was inspiring, and the delegates returned to their various societies filled with zeal. Our growth has been gradual and upward as will be seen by the following graph of the last three years:

	1949	1950	1951
Woman's Societies	15	19	23
Wesleyan Service Guilds	2	2	2
Woman's Society members	132	356	443
Delegates to convention	36	56	65
Total money raised Rupees	1,211.	3,244.	3,777.
Baby Fold mite boxes	54.	412.	630.
Missions	318.	341.	619.

"The following are some of the things the Bengal Conference Woman's Society of Christian Service did over and above our regular work and duties during the year 1950-51: gave scholarships to children; helped support blind people; visited and took fruit to children in hospitals; preached in homes, villages, and city; visited and cared for sick in homes; made clothes for refugee children; repaired churches and church furniture; taught adults to read and sew; helped poor with food and money for rent; helped T.B. cases with food, money, and nursing; took the sick to the hospital and to doctors.

"The following are the goals we have adopted for 1951-52: At least ten meetings in the year; more contributing members added to the Woman's Society of Christian Service; Blessing Boxes for the Baby Fold; every member of the Woman's Society literate; every member able to pray in public; family prayers in every Woman's Society home."

Bureau of Social Welfare

Jesse Lee Home, Seward, Alaska —Shortly before I set out for Seward, I read the following: "Alaskan blood is filled with love of beauty; bred in grandeur and solitude, of towering cliffs and snow-filled plains, of rushing rivers and glistening glaciers—this blood is sturdy, it is *life*. With Alaska in your veins, never again can you be content away from Alaska." What kind of land was this? As the boat made its way from Seattle up the coast to Ketchikan, Juneau, Cordova, Valdez, I could see the beauty of towering cliffs, of rushing water, of icy blue glaciers. I could feel the solitude of little towns nestled at the foot of snow-capped mountains. And after shivering continuously for one solid week in Seward, I became convinced that one indeed had to be sturdy.

They told us of the U.S.-2 program that we were pioneers. Riding along the dusty, unpaved roads of Seward, I did feel like sort of a frontier girl. Along with this feeling of a frontier woman came the realization that I was the housemother of eleven boys, ranging from twelve to fifteen years in age. I felt somewhat like the woman, who before she was married, had six theories about raising children. After marriage, she had six children and no theories.

There is a great challenge here. These children are surrounded by some of the most beautiful architecture God could construct. They have a sturdy roof over their heads and nourishing food. They have capable and understanding leaders. Yet, they lack that background in daily Christian living that so many of us take for granted. It is the challenge of directing and moldi these children's minds, rather tha the towering cliffs, that would ho me forever to Alaska.

—Phyllis Dowlin

Korea

Let us take a peep at the *Met odist Seminary in Seoul,* carryi on bravely in its temporary qua ters in the crowded city of Pusa as war conditions have driven from its Seoul campus. Throug the eyes of Miss Margaret Billing ley and Bishop Arthur J. Moor as they visited the seminary October 24, we see first a litt Korean house where Miss Paulin Kim has a neat little room, D Lew has a room, and several teach ers share another larger room. Th matron and twenty seminary gi students live in the back of th house. Another room is occupie by the business office man and h wife and seven children—the eight child was killed by a truck. Bac of the Korean building they wer fortunate enough to buy a sma Korean lot on which has been con structed a barracks kind of fram building which is used for class rooms and living quarters for th men. Shelves along the wall hol the bedding and personal effect during the day while the rooms ar being used for classes. This build ing can be divided into two room and with the partition remove makes one assembly room. Bisho Moore spoke to the students in tha room.

Now let us see how *Ewha Un versity* is carrying on in her refuge state down in Pusan. Dr. Hele Kim has secured a large hous which serves as clubrooms, scho offices, classrooms, and gener Ewha center, as well as living qua ters for some of the faculty an students. Looking up the stee hillside not far away, Ewha Un versity buildings are seen—not th lovely stone structures of the Seo campus, but thirteen large tents an several small ones built on four di ferent terraced levels of that hil side. These buildings have boarde

(*Continued on page 40*)

Out of the Ashes

Kwassui High School

By CAROLINE S. PECKHAM

WHERE destruction and suffering were wrought that day in August when the atomic bomb fell on Nagasaki, two buildings made possible by the sacrificial giving of friends in America and Japan were dedicated on September 13, 1951. One was the Kwassui High School; the other, the new Social Service Center. The high-school building is on the site of the former Chinzei Gakuin (Methodist Boys' School) which was completely demolished by the bomb, and the Social Service Center is just over a hill where many war refugees have settled.

Kwassui is the oldest college for women in Japan, but attached to the college there has always been a high school. When the Department of Education under the American Occupation revamped the school system of Japan and raised the requirements for a college, it became necessary for the high school to move to another campus if Kwassui were to get recognition as a Junior College. It meant providing a building to care for nine hundred students as well as the purchase of a new piece of property. It all seemed an insurmountable task, and two years ago when negotiations began little did we dream that the building would be so nearly completed as it is today. It is another evidence of what faith, love, and works can accomplish.

September 13 will long be remembered by those who had the privilege of attending the various services of that day which began with a cornerstone laying at the high school. It was really replacing the stone, as the new building had been erected on the foundation of the old. Chinzei joined with Kwassui in the service, as the box contained documents and pictures from both schools and the stone bore the inscription of both as well as the year "1951."

At ten o'clock more than 1,100 people gathered in the Timmons Memorial Chapel for the service. Rev. Mr. Ono, a trustee of the school, read the dedicatory ritual. The high-school chorus sang Handel's "Largo." The governor was out of the city but he sent a message. The mayor gave a talk that expressed many of the high ideals that were common to the speeches of the Christian leaders. Dr. Toyohiko Kagawa was one of the special guests. Representing the Board of Managers, Miss Tokunaga stressed the purpose of the school and the meaning of its name, "Living Water." Miss Bertha Starkey spoke in behalf of the Woman's Division, and Dr. John Cobb for the Division of Foreign Missions.

In all this undertaking the women in America have joined hands with the graduates and friends of Kwassui. From the Woman's Division came first the grant of $32,000.00 for the purchase of the site, and later an appropriation of $30,000.00 for the reconstruction of the building. Rock River Conference, wishing to do something in memory of Mrs. Timmons who gave so many years of devoted service to the cause of missions, raised more than $3,600.00 for the chapel which bears her name. Graduates pledged and raised Yen 3,000,000 (about $10,000.00, but to them in their poverty and low standard of living it is millions). A great debt of thanks is due to the contractor who worked along with us to economize wherever possible.

As our hearts go out in gratitude to God and to the friends who have worked so hard and given so freely, we pray that the building may serve to bring to the future generations of Japanese girls the spirit of the living Christ.

Nagasaki Christian Yuaikan

By ERNEST E. BEST

As has been said, another event that marked September 13 as an important date in the ongoing march of Methodist-related missions in Japan was the dedication of the Nagasaki Christian Yuaikan, a community center in the Shiroyana district, one of the areas completely destroyed by the atomic bomb.

The Yuaikan is to take the place of the Migiwa Settlement begun by the Misses Melton and Young over thirty years ago. Migiwa was burnt down in the early days of the occupation. Anxious to start the services of the center once again, the Woman's Division contributed $26,000.00 to the project.

Before building was begun a survey of the needs of the district was made. On the basis of the facts revealed through home visitations and consultation with city officials, the missionaries, contractor, and architect planned the Yuaikan. Just one year passed from the time negotiations were begun until our dream was realized.

Yuaikan means "the house of brotherly love," the inspiration for it coming from John 15:12, "That ye love one another, as I have loved you." The activities of the center will seek to express that love through a nursery for the babies of working mothers with a nurse

(*Continued on page 41*)

The Work We Do Together

The Inquiring Reporter
Covers an Assignment on Cooperation in Home Fields

REPORTER: **The Board of Missions and Church Extension with its four Divisions has been in existence now for twelve years. Mrs. Brooks, as president of the Woman's Division, do you think there has been measurable growth in understanding, unity, and cooperation?**

MRS. BROOKS: Yes, there is a growing sense of oneness. The process of integration has been furthered through the Interdivision Committee.

REPORTER: **What do you mean by Interdivision Committee?**

MRS. BROOKS: It is a disciplinary provision for the coordination and correlation of the work of the Woman's Division with the Division of Foreign Missions and the Division of Home Missions and Church Extension. Paragraph 1239 of the *Discipline* defines the Interdivision Committee on Work in Home Fields.

REPORTER: ***(reads 1239):*** **How often does this committee meet?**

MRS. BROOKS: Miss Barnwell, chairman of staff for the Department of Work in Home Fields will give you that answer.

MISS BARNWELL: The Interdivision Committee on Work in Home Fields meets quarterly, with additional meetings called by the chairman as needed.

REPORTER: **It says here *(reads)* "and arrange for such co-operative activities and joint projects as may be mutually acceptable." Miss Day, do you have any joint projects in your Bureau of Educational Institutions?**

MISS DAY: Yes, a most important joint project is that of Paine College, Augusta, Georgia, where we, with the Division of Home Missions and the Colored Methodist Episcopal Church have a three-way cooperative enterprise. Stemming out of this yet independent of it is the Faith Cabin Library, a fascinating and popular project, jointly supported.

REPORTER: **Do you use the facilities of the Division of Home Missions in any way?**

MISS DAY: Yes, indeed, we are most appreciative of the way in which the department has been able to reach out to the children in Puerto Rico through the day school units (kindergartens and grades) which are held in the educational rooms of the Methodist churches. As the Division of Home Missions and Church Extension has expanded its work and erected new churches, they have made provision for these day schools which now number eighteen units in twelve churches on the Island.

REPORTER: **Interesting. How does a joint project develop? Mrs. Wagner, what about the beginnings of that work in Florida?**

MRS. WAGNER: Puerto Ricans were pouring into Miami. Although American citizens, Spanish was their common language. It was difficult therefore for them to understand English Church services. Hence, Methodists in Miami asked for help from the Home Division and also the Woman's Division. Jointly the two divisions, cooperating through the Interdivision Committee, allocated funds for the lovely new Latin American Center which includes a church sanctuary, pastor's apartment, rooms for weekday social program, hostel rooms, and apartment for kindergarten teacher and social religious worker. Located downtown, this serves Latin Americans in greater Miami.

REPORTER: **In the Bureau of Urban Work, do you cooperate with the Division of Home Missions in any other project?**

MRS. WAGNER: No blanket statement can be made, for the method of cooperation varies. One type of cooperation is illustrated by the work of Pearl Street Community House and the Italian Mission in Youngstown, Ohio. Marcy Center now in a changing neighborhood opens its chapel weekly for use as an outpost of St. Mark's Methodist Church in Chicago, Illinois. So close is the cooperation in Key West and Tampa, Florida, that the people think of the church and our settlement as one. In the Southwest, Wesley Houses located near the Latin-American churches provide kindergarten, clubs, and program activities during the week.

Workers are provided for several Japanese churches on the West Coast; People's Community Center, New Orleans, Louisiana; Spanish Mission, Denver, Colorado; and for institutional churches in Los Angeles, Sioux City, New York, and other cities. The Little Rock Methodist Council in Arkansas receives budget help from the Divisions.

REPORTER: **I notice there is Town and Country work in both the Division and Department. Miss Minkler, do you carry on cooperative activities?**

MISS MINKLER: Yes, the Bureau of Town and Country Work and the Department of Town and Country Work cooperate in planning conferences, seminars, and institutes for rural people and their leaders. We have several Indian churches and community centers combined that are cooperative projects, and there is a rural community center in a predominantly Negro section of Mississippi which is cooperative. Furthermore, all of our rural church and community workers plan their work in close cooperation with rural ministers and with district superintendents.

REPORTER: **I am learning a lot. What about the work in Alaska? Is that on a cooperative basis, Miss Burris?**

MISS BURRIS: We have cooperation in planning, but not in finances. Conferences have been held with those in the Division of Home Missions and Church Extension who have responsibilities for the work in Nome, as well as other outpost mission projects such as the work in Hawaii.

REPORTER: **Mrs. Stewart, in your Bureau of Medical Work do you have joint projects?**

MRS. STEWART: Both divisions cooperate in the Hospital Internacional through the Board for Christian Work in Santo Domingo. With that exception, the Woman's Division owns and administers all the hospitals in my bureau.

REPORTER: **Thank you for all this information. Next month I am going to interview the executive secretaries of the Department of Work in Foreign Fields.**

A Conducted Tour

Through the New LITERATURE HEADQUARTERS

A Pictorial Series of Behind-the-Scenes Activities *(To be continued)*

At night—the lighted cross serves as a significant beacon of Christian service on a much-traveled highway

Right: **Visitors entering the front door see the attractive display of literature, as well as a revolving world on which a lighted cross is projected.**

Lower right: **On the left wall of the office of Mrs. E. LeRoy Stiffler, Publication and Business Manager, is the architect's original drawing of the new Literature Headquarters building, 7820 Reading Road, Cincinnati 37, Ohio. Manuscripts, as well as copy for THE METHODIST WOMAN, are handled here. Estimating quantity to be printed, and setting of prices are under the direction of Mrs. Stiffler, along with the planning of the financial pattern for Literature Headquarters and THE METHODIST WOMAN.**

Below: **Orders for literature are opened in this office. More than 225,000 orders pass through yearly, each being certified and processed for filling.**

PHOTOGRAPHS BY MARSH

ORGANIZATION AND PROMOTION

MRS. ELOISE A. WOOLEVER,

Executive Secretary, Woman's Section, Division of Education and Cultivation

Methodism's family of the year is the Glenn Burton family of Tifton, Georgia. They were chosen by competent judges out of 386 families from forty-four states, and it was a unanimous choice.

Five children—a girl fifteen and four boys ranging from three years to thirteen—make a lively home.

We understood that Mrs. Burton had been president of the Woman's Society of Christian Service in her church and is now secretary of Missionary Education, so we wrote to ask her about the society. And not only about the society, but how a busy mother with five active children could find time to devote to church work. This is her answer:

"Your letter came last week, but I have been busy with a birthday party for our first-grader (the little six-year-old) and the Christian Social Relations study on 'The Family—A Christian's Concern.' I think our study was a profitable one, and we have several projects in the making for bringing more families into the church and church activities.

"Our society has completed our Progressive Visitation and we have contacted every woman who is a member of our church.

"It seems to me that it is most important for every society to plan for a circle or circles which can meet at a convenient time for mothers with young children. We have three such circles in our church. One meets in the morning from 10:00 to 11:30 and is attended mostly by those mothers whose children are in school. Another circle meets on Tuesday afternoon when many of the grandmothers and aunties are free to 'baby sit.' The third circle meets in the evening when father or an elder brother or sister can be home to stay with the little ones.

"As we have five other circles which meet on Monday afternoons, a Wesleyan Service Guild, and a circle for teen-age girls, we have been able to say to every woman and teen-age girl in our church, 'We have a place for you in the Woman's Society of Christian Service.'

"It is not hard to find time to work in any organization in which one is deeply interested. I think I caught my interest from my mother. As far back as I can remember I went to Ladies' Aid with her at our home in Ida Grove, Iowa. For several years she taught our lessons in the King's Heralds —the children's organization of the Woman's Foreign Missionary Society. As a child I thrilled to the stories she told us of Livingstone, Judson, Isabella Thoburn, and many other great missionaries. All of this became so much a part of me, that I would not be happy if I could not work in the Woman's Society of Christian Service.

"Several things are required if one is to 'find time' for taking an active part in the Woman's Society when one has young children: an interest so strong that secular clubs and groups seem relatively unimportant; faith that God is always present to guide and direct us; faith in the ability and dependability of those working with us; careful planning for our society and also for our home; and—a cooperative family!

"Jesus said, 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' "

The Christian Advocate: Maynard

The Glenn Burton family, "Methodism's family of the year," being welcomed to the Family Life Conference by a representative of *The Christian Advocate*, which sponsored their coming. Mrs. Burton is an officer of the Woman's Society of Christian Service of their church in Tifton, Georgia

Information and Action

Dear Friends:

In the Foreword of the new publication, *Christian Foundations for Lasting Peace,** we find these words: "Christian women are searching for better ways to work for a peaceful world where justice for all people will prevail, and where a new sense of mutual dependence and cooperation among the nations will break the walls that separate men." The month of February provides many opportunities to increase our efforts to find ways of breaking these "walls" that separate men.

February is sometimes called Brotherhood Month! It is the month of birthdays of leaders who believed in *freedom* and *brotherhood!* It is also a month of "special days" that can serve as springboards for making "brotherhood" a *year-around habit in church and community!*

Race Relations Sunday is February 10. Had you thought about asking your pastor to use this Sunday as a day when your local church begins in dead earnest to break the "walls" that separate you from some of your neighbors, even in your Sunday morning worship? Are all races and groups welcome to share the fellowship of your local church *any* time—not *just* Race Relations Sunday?

The World Day of Prayer is February 29. "Walls" can crumble if enough of us pray sincerely and act accordingly! *Peace* with justice and a new spirit of brotherhood will come only as we unite our prayers and good works to change the ways of men and nations.

Many of you will be giving full support to the church-wide follow-up of the National Conference on Family Life in January and February, or at the time when your local church includes this follow-up in its plans. At this writing the findings from that conference are scheduled to be available by January. You may secure *The Faith of the Family for the Future* from The Advance Office, 740 Rush Street, Chicago 11, Illinois. Price, 60 cents single copy, $6.00 per dozen. This findings report will be valuable supplementary material for your study on "The Family—A Christian's Concern." This study may well be the beginning of a continuing emphasis that will increase its outreach as you approach National Family Week and May Fellowship Day in 1952.

The next three pages of this issue of THE METHODIST WOMAN have further suggestions on that topic, "Housing As a Human Right." You may want to get your November and January issues in order to have the full story in front of you. What better special follow-up activity for the National Conference on Family Life could be found than a constructive plan to secure adequate housing for the families in your community?

When this issue of THE METHODIST WOMAN reaches you, Congress will again be in session and you will keep your listening ear to the ground! Every voting Methodist woman can help determine what happens in Congress. A simple, brief, personal letter to your senator might be the means of turning his vote *against* having a United States official representative at the Vatican! Enough letters from us might increase the expenditures of this nation for United Nations, Point IV, and technical assistance in general for underdeveloped areas of the world, and *decrease* the necessity for such tremendous defense budgets! Never underestimate the power of *one voter!*

Have you seen a copy of the new pamphlet, "What's Yours?"—price, 15 cents, and available at any Methodist Publishing House? This booklet is the newest *Youth Action* handbook on the alcohol problem. Why not borrow a copy from your local church youth group? If they don't have it, order a supply, including one for *yourself!*

"Stories of Family Worship," is the title of the new *1952 Pages of Power,* published by the National Council of Churches, 206 S. Michigan Avenue, Chicago, Illinois. Price, 5 cents each. Would all the young parents in your church like a copy of this little book?

The job we have to do is too big for us, but there is a Power greater than ourselves. Let us not forget that we are among that host of witnesses called *Christians,* of whom an unknown writer once said, "They hold the world together."

Sincerely,

THELMA STEVENS
DOROTHY WEBER
MARGARET R. BENDER

NEW POLICY UNITED NATIONS FILMSTRIPS

Mr. Herman Will, Jr., notified us that the Commission on World Peace no longer distributes free filmstrips for the United Nations. The United Nations has changed its policy and its filmstrips may be purchased from the McGraw-Hill Book Company, Text-Film Department, 330 West 42nd Street, New York 18, New York.

* Available at Literature Headquarters. Price, 0 cents. This publication includes resources and tudy suggestions growing out of the National eminar of Methodist Women conducted at Scarritt College in August, 1951.

HOUSING AS A HUMAN RIGHT

What Can I Do to Help in My Community?

HOW many of the children who pour so eagerly out of the doors of the schools in your community today will turn their footsteps toward homes where the best sort of family life exists? All of the meetings and study which we have had in this year, when we have directed so much of our attention toward the family, have assured us of the importance of good family life to our well-being as a nation.

We have thought long about the qualities which the makers of that home must have, if they are to make it a place where mature persons can grow. At every point as we thought about the things that can make a real home, we were challenged by the realization that all of this creative effort for good family life is supported and made much easier by just the physical essentials of a good home—a decent home and suitable living environment for every American family.

Last month we formulated questions which we could ask ourselves about our communities. The answers to these questions provide us with some of the background that we need. We know now how many families in our community are well housed and how many suffer from inadequate housing. We know what groups are most affected by whatever inadequacies exist in our communities. We know whether the supporting facilities of our housing, such as churches, schools, and playgrounds, are adequate. We also know who are the owners and managers of any substandard housing, either old or new, in the community. We are now ready to take the next step—to find out what our community is planning.

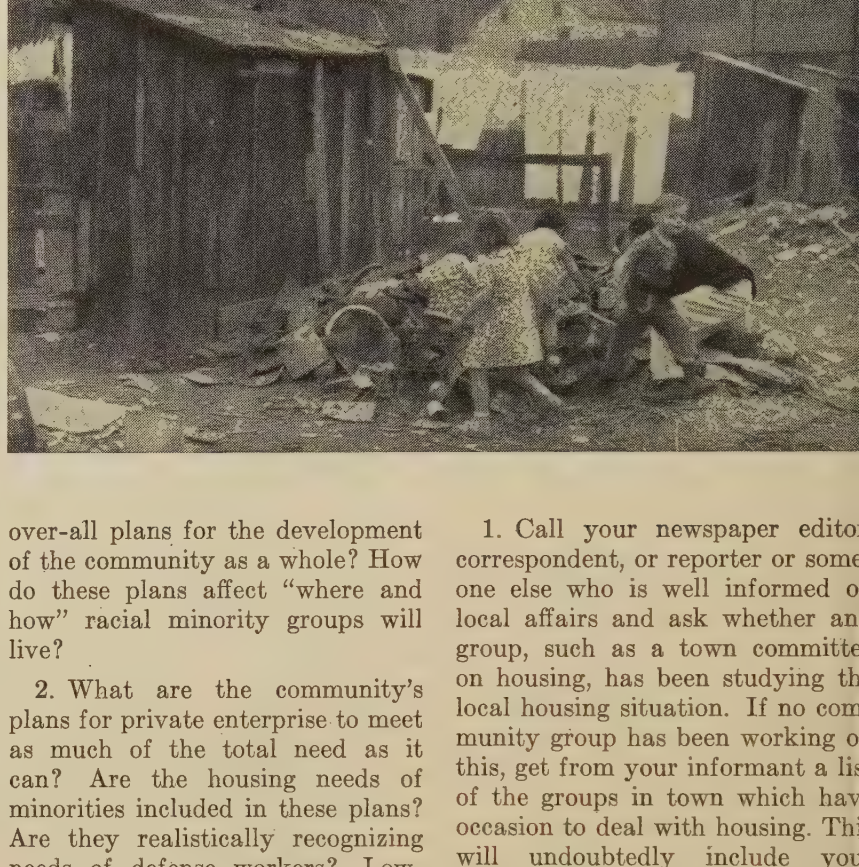
What Do We Need to Know?

We need to know, for example:

1. What are the community's over-all plans for the development of the community as a whole? How do these plans affect "where and how" racial minority groups will live?

2. What are the community's plans for private enterprise to meet as much of the total need as it can? Are the housing needs of minorities included in these plans? Are they realistically recognizing needs of defense workers? Low-income groups? Families of servicemen, if your community is located near military centers?

3. What are the community's plans for meeting through public housing the needs of low-income families? Will these plans meet the needs of minorities, and will there be a policy of segregation or non-segregation in such housing?



Where Do We Go for Information?

Sometimes the hardest step that must be taken by a group of women who are inexperienced in projects of this kind is the simple one of making the first contacts necessary to find out what is being done in the community. Here are some suggestions for getting started with minimum effort.

1. Call your newspaper edito correspondent, or reporter or some one else who is well informed o local affairs and ask whether an group, such as a town committe on housing, has been studying th local housing situation. If no com munity group has been working o this, get from your informant a lis of the groups in town which hav occasion to deal with housing. Thi will undoubtedly include you town's governing body, variou types of planning commissions c that body, the town's committee o veterans' affairs, and possibly real-estate board of some sort.

2. Make a contact with som group which has been studyin town plans and needs. Ask for th opportunity to talk the situatio over with them, and find out ho much they have done toward find ing the answers to the questio in the "What Do We Need t Know" section. Even if they hav not acquired all of the informatio that you need, any informatio that they can give you will be we come. Perhaps, too, when you ex plain the things that you feel yo need to know about town plannin they will cooperate in getting wha ever answers you still lack.

3. If no other group has mad

contacts and collected information, you will need to go directly to the people in town who have responsibility for seeing that all citizens of the town are well served in regard to housing. Most public officials will welcome you. They need your cooperation as a citizen, and they will appreciate the fact that you are willing to inform yourself about the needs of the town and the plans that are being made for meeting them.

And Now That You Know —You Can Plan for Action

Now you have both sides of the picture. You know what the conditions are as regards housing in your community, and you know what the community is doing or plans to do about them. If the community's plans are perfectly adequate to meet all of the needs, you will have little to do except to resolve to be responsible citizens who will keep constantly aware of the way that these plans are progressing. If, however, you are not satisfied that things are moving as well or as fast as they should, you will need to get some people together to talk about what needs to be done. Remember that getting a group from your church interested is a wonderful start of which you can be proud, but that getting all the churches in town interested is much better, and getting all the groups in town interested is almost a perfect score. You have carefully collected the facts. Now you will need to draw conclusions from those facts and work out together the plan of action. Perhaps your problem is inadequate housing for certain groups. Perhaps it is a general lack of adequate housing.

Once this conclusion is drawn and you know exactly what problems need to be faced in your community, you are ready to begin to draw public interest. If you have a real problem to solve, as many communities have, it will probably take meetings and newspaper publicity to get people sufficiently aware of the problem so that they will lend their interest and help.

One Good Way Is to Have a Workshop

Many communities have found that workshops, in which people representing all the groups and interests in the town came together and studied the problem, proved an excellent early step in such a program. Such a workshop held in San Antonio, Texas, was described in World Outlook, June, 1949 ("Housing and Community Fellowship"). The program of such a workshop might consist of some of the following:

1. Review of the material you gathered in your original survey. Interestingly presented with some visual-aid material in the form of posters, pictures, slides, graphs, or plaster-of-Paris models of the sections to be studied, this will make a good start on the program.

2. Talks on the present town plans by public officials, or by builders or real-estate boards that have interested themselves in the project. It may be well to arrange for question periods after each speech, so that as many facts as possible can be gathered.

3. If your community has a public low-rent project, it might be helpful to get the executive director of the local housing authority to explain how public low-rent housing is operated, what families benefit from it, how the rents for such housing are determined, and to what extent this housing meets the needs of the lowest income groups in the community.

4. Have speakers who are qualified to talk about the effect of poor housing on families, on children, and on the whole community. Health officials, city officials, and those connected with juvenile courts can report their observations on whether good housing contributes to improved health or less juvenile delinquency.

5. Make field trips to some of the points where your survey indicated that housing was inadequate, as well as to interesting

points where progress has been made in solving problems. Some of the people who make these trips will want to report the findings of the expedition back to the entire group for consideration.

6. Provide a speaker or speakers on the things that need to be done. If your problem is that of the difficulty of minority groups in finding adequate housing, such a talk might well deal with ways in which erroneous statements create negative attitudes toward racial minorities. A rumor clinic, designed to show how erroneous prejudices and connections become part of our pattern of thinking, might be interesting and helpful here. See THE METHODIST WOMAN, June, 1951, "Better Service Through Group Discussion," by Beatrice A. Harrison. It might be worth-while also to have a discussion of techniques for developing friendly relations and appreciation of minority groups. If such discussion is well led, minorities can participate and contribute without embarrassment.

7. Have reports on various ways in which the general program of simply not enough housing has been met. Perhaps there may be some good firsthand reports that can be made of a local or even nearby project, that illustrates one of the ways in which the housing problem can be attacked. If not, stories from other places may be used. It is often possible to get someone in your community, who is interested either professionally or as a hobby in the visual methods of presentation, to work on ways of making the story you are to report more graphic.

HERE ARE SOME EXAMPLES OF WAYS IN WHICH OTHER COMMUNITIES HAVE MET THEIR PROBLEMS

Private Enterprise Clears a Slum

A most interesting example of what can happen when private enterprise, community groups, and public agencies cooperate is shown by the slum clearance in Memphis, Tennessee. Here Memphis builders under the leadership of Wallace Johnson have recognized the extent of the local demand for low-rent housing, particularly among the Negro residents, studied the needs and problems of the market, and produced a really significant amount of good housing. For articles on the Carver homes and the Vandalia homes see *Insured Mortgage Portfolio,* Vol. 16—No. 1, Third Quarter, 1951, pp. 3-5, and Vol. 14—No. 1, Third Quarter, 1951, pp. 5-8.

What Happens When Communities See Their Needs

There are a number of good examples of whole communities that became so conscious of their problems that they could no longer live at peace with them. For a good story of how a newspaper waged a campaign of this sort see *The Denver Post* for June and July, 1950. During this time a staff writer of that paper explored what he called "Denver's *attack of slums,* one of the most virulent diseases to attack a city."

BOOKS FOR KOREA

Some time ago, I showed the book *The Christian's Vocation* to some Korean students. Immediately a desire was expressed to have copies of it sent to Korea for use in English classes.

Therefore, with the approval of Miss Margaret Billingsley, Executive Secretary for Korea, I am asking societies to send me used copies of Bishop Oxnam's book, *The Christian's Vocation.* I will forward them in case I am not able to go and take them.

MISS ESTHER LAIRD
12 East Rose Street
Oxford, Ohio

Another interesting example is furnished by the aroused democratic action of the community of Coconut Grove, Florida. Here the Coconut Grove Citizens Committee for Slum Clearance found the conditions intolerable and went to work very effectively to better them. See "Communities Face Their Slums," *Ladies' Home Journal,* October, 1951.

Cooperative Action on Housing Has Helped in Some Places

In New York City and other spots, some difficult housing problems have been attacked cooperatively by people who were not able to find the strength to back housing projects individually, and yet who wished to retain the values which they felt lay in individual investment. For a story of how some of the slum clearance in New York City is being done in this way see Citizen's Housing and Planning Council *Housing News,* 20 W. 40th St., New York, N. Y., Vol. 10, No. 2, October, 1951, page 1.

And So Action Follows—

Don't let your meetings, either workshop or planning, exhaust the women's enthusiasm with just a study of the problem. Be sure that you know what steps are going to be taken. Here are a few things you will want to be sure you are exploring as avenues for securing the result you need.

1. Well-qualified representation on all local agencies dealing with housing in any of its aspects.

2. Racial minority safeguards in all laws applicable to and policies set by these agencies.

3. Informed citizen participation in all housing hearings.

4. Well-timed and wise use of political strength.

5. Effective court action when necessary.

6. Marshaling to the fullest possible use the financial resources for expanding the supply of housing and of getting housing available for minorities.

Advance

THANKSGIVING FOR ADVANCE

LET US THANK GOD FOR WORKING THROUGH OUR HEARTS

LET US GIVE THANKS

For the increase of 175,878 members of the Woman's Society since the Advance began, which may mean this added number of *understanding hearts.*

For the increase of 1,751 Woman's Societies, which may mean this added number of centers of Christian concern for the world.

For increased realization of the importance of *work better done* through every line in the Woman's Society of Christian Service.

"And since words can never measure,
Let my life show forth Thy praise."

BEATITUDES FOR SECRETARIES

Blessed is the secretary who sendeth her report on time;

Her price is far above rubies and like a candle in the dark her light faileth not.

For as an empty cupboard concerns a keeper of home

So doth it sadden the heart to look for mail that cometh not.

Blessed is the secretary that answereth every question!

Proclaim her virtues from the housetops.

Give unto her the full measure of our devotion,

For without these faithful ones we would be as empty clouds

When the rain falleth not and great is the drought to those who wait for them.

As a scale measures weight, so accuracy giveth measure to records,

And without them our work seemeth not to prosper.

So blessed is the secretary who sendeth her report on time.

Thrice blessed is she, for of such the Master saith, "Well done, thou good and faithful servant."

And we grow not weary in well doing for to our hands cometh proof of work done

And our hearts are made glad in the Lord.

FLORENCE R. LITTLE,
Secretary of Spiritual Life,
Western North Carolina Conference

THE TIME IS SHORT

Condensed from an article by Major Christine E. McMillan in *The War Cry*, October 6, 1951. Used by permission.

. . . If ever a man felt the shortness of time, it was St. Paul. Driven by a burning zeal, beckoned by imploring hands from the ends of the earth as he knew them then, troubled by faithlessness at home, by imprisonment and physical handicaps, he knew only too well the limitations of time.

Indeed, once in writing to the church at Corinth, he reminded them of this inescapable fact—"Brethren, the time is short." But it was no invitation to panic. It seemed to be rather the calm assertion of a fact which must be accepted. It was no invitation to a mad scurry of activity, when much would be done and little accomplished. . . . I think that sometimes we come to that sort of place in our lives. We wake one morning to an inner knowledge that time is short. We hold a baby in our arms and realize that once, only yesterday, we held its mother also in our arms. We hear of something that is going to happen fifty years from now, and we realize that it will not be for our eyes to see.

When this recognition of time's brevity comes to us, it is the time for us to take quiet appraisal of our stock. All through our lives we have been adding to the sum of our experience of life. We have learned, or should have learned by now, our strengths and our weaknesses, our breadths and our limitations. We know now, what we can do best. We know also how much or how little we have done toward the sum total of human betterment. And we know one another better. Our own sins and follies and sorrows have given us an insight into the lives of others. We are more tolerant, more understanding, more generous with our fellows. . . . Now is a good time to begin to be the sort of person we might wish we could have the chance of being, when finally we know that there is no more time. We might long for a second chance then. We have it now.

THE NOMINATING COMMITTEE REPORTS

By MRS. JOEL SALTER, *former secretary of Promotion, Glens Falls District, Troy Conference*

A Dramatization in Two Parts

PART I

"WE-DID-IT-WRONG" SOCIETY

MRS. FLUSTERED: Mrs. Too-Late *would* call me right now when I am so busy. Well, I suppose if I am going to be chairman of the Nominating Committee I should do something about it soon, especially since we have only two weeks before the meeting. I guess the best thing to do is to talk with some of the committee members on the phone. First, I will call Mrs. I-Think-So.

MRS. I-THINK-SO: Hello.

MRS. FLUSTERED: Hello. This is Mrs. Flustered. Imagine what, Mrs. Too-Late just called and asked me to be chairman of the Nominating Committee for the Woman's Society of Christian Service. I believe she said you are on my committee. Is that right?

MRS. I-THINK-SO: Why, I think so.

MRS. FLUSTERED: That is fine, but who in the world will we ever find to be president? Isn't that the first thing we should do, try to find someone to be president? . . . because we just have to have a president, don't we?

MRS. I-THINK-SO: I should think so.

MRS. FLUSTERED: Do you suppose Mrs. Dashy would do it? She is always dashing here and there in her car, so she should be able to come to all the meetings. And I hear she likes to boss people around, too. She is the only one whom I can think of. Shall we ask her?

MRS. I-THINK-SO: I think that is a good idea.

MRS. FLUSTERED: You know her better than I do. Will you please call her and ask her to be president? Could you do it today since we have only two weeks before the next meeting?

MRS. I-THINK-SO: Yes, I think so.

MRS. FLUSTERED: Thank you very much. Good-by.

MRS. I-THINK-SO: Good-by.

MRS. FLUSTERED: Now I will call Mary-I-Don't-Care and ask her to be our vice-president, because she won't have much to do anyway unless the president is absent. And—let's see—we need a treasurer, too. Why, Ethel Greenback should be a good treasurer since her husband works at the bank.

Oh, dear, look at all these secretaries we should have. How are we ever going to find women to take all these offices? I know what I'll do—I'll just wait and ask some of them the night of the meeting, and they can't refuse—especially when they see how flustered I am.

PART II

"WE TRY TO DO IT RIGHT" WOMAN'S SOCIETY OF CHRISTIAN SERVICE

Scene 1

MRS. CHAIRMAN: I am so glad Mrs. President asked me last June to be chairman of the Nominating Committee, because it has given me plenty of time during the year to find out what the various members of our Woman's Society are interested in. Now, for instance, I feel Jane Allen would be a very fine secretary of Christian Social Relations, since she is so interested in legislation and in the United Nations, too. You know, she was the one who gave us those cards to mail to our congressman about sending wheat to India.

MRS. STATUS OF WOMEN: I'll say she is enthusiastic about the U.N.—so much so that even though she was recovering from a broken leg, she just up and took herself and her two canes and went with the others when they visited the U.N. last fall.

MRS. CHAIRMAN: You have been secretary of Status of Women this year, so you no doubt will have some good ideas to help us in selecting our slate of officers. It is so important that we try to place the women in the particular work in which they are interested, or are inclined to be interested. For example, we should never ask Grace Irwin to be treasurer, because she just hates to be in charge of money.

MRS. STATUS OF WOMEN: That is right, but she has been doing a wonderful piece of work with the children in Sunday school. By the way, did you see their Missionary Program? I think she might be a very good secretary of Children's Work. Oh, here is something I thought you might like. It is a list of the women in our society and their special interests and abilities. I have been gathering this information during the past few months.

MRS. CHAIRMAN: How splendid. We should find this a fine source of information. Oh, here come the rest of our committee. Mrs. Past President stopped by to pick up Mrs. W.S.C.S., since she had no means of transportation.

(*Greetings are exchanged*)

MRS. CHAIRMAN: We do appreciate your coming to our committee meeting, Mrs. Past President, because you have worked with the women in our church a great deal, and so you will have some good suggestions to guide us as we attempt to select our candidates.

MRS. PAST PRESIDENT: I will try to help all I can. I brought my copy of *A Guide*. I found it most help-

ful in refreshing my memory concerning the duties of the officers. I see that each of you has a copy also.

MRS. W.S.C.S.: Oh, yes, and last summer when I was at summer school I got this packet of leaflets. You see, there is a leaflet for each officer, with an explanation of the work of each one. Would you like to look at some of them?

MRS. STATUS OF WOMEN: Say, these are excellent. I wonder if it might be wise to give one of these to each one of the women when we ask her to be an officer. It certainly would give her a good idea of her responsibilities.

MRS. CHAIRMAN: That is a fine suggestion. You know, this task of the Nominating Committee is really a tremendous one, because, when you stop to think of it, the success of our Woman's Society depends upon our officers. So let us spend a moment in silence before we begin this task which is before us.

(*Moment of silence*)

MRS. CHAIRMAN: Of course, I think we all realize that the success of any Woman's Society depends largely upon the president and her ability as a good leader, so shall we concentrate upon that office first?

MRS. W.S.C.S.: It is important, too, for the president to have an interest in the whole Advance program of the Woman's Society of Christian Service. I belonged to a society once where all the president could think of was how much money we could raise and, believe me, it was rather boring—especially when I thought of all the wonderful things we could have been doing.

MRS. STATUS OF WOMEN: She had a sort of one-track mind, didn't she?

MRS. PAST PRESIDENT: One might say she was a bit selfish, too, since she was depriving the members of her society of all the wonderful activities of the Woman's Society of Christian Service.

MRS. CHAIRMAN: It is truly a great privilege to be president of a Woman's Society, isn't it? And because it is a privilege there are correspondingly many responsibilities to assume, of course.

MRS. PAST PRESIDENT: I think Mrs. Willing-and-Able would be a good candidate for the office of president. She is one of the most loyal Christian women I know, and she is very capable and always willing to work. She has time to attend the various meetings, too.

MRS. W.S.C.S.: And she is interested in all the activities of the Woman's Society.

MRS. STATUS OF WOMEN: She has a fine sense of humor, too, which would be a great help in getting us through some of the rough spots in our meetings —you know, when Ella May gets to talking about her family problems, during the business meetings.

MRS. CHAIRMAN: Are we all agreed, then, that Mrs. Willing-and-Able would be a good candidate for the office of president? (*Committee members say "Yes"*) Mrs. Status of Women, will you please ask her if she will be our president for next year?

MRS. STATUS OF WOMEN: Yes, I'll be happy to, but I feel it is much better to have two people go at the same time to call on the person who is to be invited to take an office. Will you go with me, Mrs. Chairman?

MRS. CHAIRMAN: Why, yes, I will. Can you go tomorrow afternoon at one-thirty?

MRS. STATUS OF WOMEN: Yes.

MRS. CHAIRMAN: That is settled, then. Now let us think of someone for the office of vice-president.

Scene 2 (*The following afternoon at the home of Mrs. Willing-and-Able*)

(*Mrs. Willing-and-Able greets Mrs. Chairman and Mrs. Status of Women*)

MRS. WILLING-AND-ABLE: Am I ever glad to see you girls! I have been reading this article on page 3 in THE METHODIST WOMAN about "Changing Patterns" and was wishing someone were here so that we could talk about it. Have you read it? Well, do you know—

MRS. CHAIRMAN: Please excuse me for interrupting, but before you tell us about it we have an honor to bestow on you. Yesterday at the meeting of the Nominating Committee of the Woman's Society of Christian Service we decided we would like to have you be our president next year.

MRS. WILLING-AND-ABLE: Me?

MRS. STATUS OF WOMEN: Yes, you, because you are one of the best leaders we know and, too, you have been enthusiastic about all the work of the Woman's Society.

MRS. WILLING-AND-ABLE: You are very kind to say that, but I wonder if I could really do it—be a good president, I mean. It is such a responsible office.

MRS. CHAIRMAN: Here is *A Guide* and a leaflet, too, which tell about your work and about the work of all the officers, in fact. And there is an article on how to conduct a meeting.

MRS. WILLING-AND-ABLE: Thank you. If I am to be president, I would like to have a definite idea about the Goals and Purpose of the Woman's Society. Can you tell me?

(*Mrs. Status of Women reads the Purpose from* A Guide)

MRS. WILLING-AND-ABLE: Why, isn't it thrilling to think that as we work in our own Woman's Society, we are doing our part to help establish a world Christian community? Friends, you really *are* bestowing an honor on me when you ask me to be president; but may I talk it over with my husband and family before I give a definite answer?

MRS. CHAIRMAN: Why, of course.

(*Continued on page 28*)

THIS VISITATION IS PROGRESSIVE!

"The St. Louis District Woman's Society had its Visitation this morning. One of the radio stations cooperated beautifully at 10:30 A. M. with the district secretary of Promotion being interviewed by the regular announcer, using the 'Hobby' script. It was most effective. The program arranger of the station had cooperated to the extent of having a prayer-hymn *close* the preceding program, so that those tuning in a few minutes before 10:30 had a fine preparation for what followed."

(Mrs. J. D.) Grace L. Bragg

* * * * *

"Concerning our Advance Visitation Day, the words which I put on paper can never adequately express all that took place—the splendid enthusiasm and fine fellowship which developed as we planned—and finally the day of victory. For it was a victorious achievement on the part of our entire Woman's Society and the Wesleyan Service Guild.

"Our president began by helping her committee to see the challenge and our spiritual responsibility to the many women not identified with our society. She followed the instructions very carefully; every detail was anticipated and taken care of. The steering committee believed that plenty of publicity was necessary, so we used our church paper, *The Booster*, each week and also had a brief note in the Sunday bulletin.

"To get the suggestions for hostesses across we had a 'Coffee' for briefing in the church dining room one morning with all the hostesses as guests, and the response was most gratifying. More than forty homes were open, with hostesses and captains cooperating 100 per cent. At least 213 women were out during the afternoon, *we have twenty-six new members*, and many, many cards were signed as 'interested and will attend.' We found new women and even found new people desiring to unite with the church.

"I do not have all the facts about the Guild, but I think they had six homes open and were equally pleased with the results, *having gained twenty-five new members* and made many splendid contacts with new women.

"Results are still coming in, and the entire story cannot be told until after our first fall meeting of the general society and the circles. I feel very sure we are going to reap the benefits all through the year. Even our sister churches were envious of our splendid plan which is sorely needed in every church.... By the length of this letter you have discovered my enthusiasm!"

Sincerely,

(Mrs.) Mabel Ripley

Secretary of Promotion, Woman's Society of Christian Service, Shenandoah, Iowa

100 PERCENTERS

The following Woman's Societies of Christian Service report every woman member of the church a member of the society. Listing is by conferences:

***Genesee: Rochester District*—Indian Falls**
***Florida (S.E.): Orlando District*—Geneva**
***Holston: Knoxville District*—Roberts**
***Louisville: Louisville East District*—one society**
***North Alabama: Tuscaloosa District*—Wilton**
***North Carolina: New Bern District*—Core Creek**
***South Carolina: Greenville District*—McBee**
***Indiana: Evansville District* — Bloomfield, Owensville**
***Vincennes District*—Decker**
***North Indiana: Fort Wayne District*—Altona, Spring Hill**
***Warsaw District*—Lakeview**
***Southern Illinois: Harrisburg District*—West Salem (Mt. Vernon circuit)**
***Central Kansas: Winfield District*—Arkansas City**
***Texas (S.C.): Huntsville District*—Bedias**
***Nacogdoches District*—Chireno**

The following district is newly reported as 100 per cent organized. This means there is a Woman's Society of Christian Service, or a member or members, or a Wesleyan Service Guild, in every church of the district:

Southwest Missouri Conference—Kansas City District

The Nominating Committee Reports

(*Continued from page 27*)

Mrs. Willing-and-Able: Last year I read about some societies having a Leadership Training Day for officers, quite soon after their election. Do you think we might have one?

Mrs. Chairman: It sounds good to me. It would help us to have a better understanding of the duties of each officer with whom we are working, would it not? How about inviting the officers from some other societies to join us?

Mrs. Status of Women: Perhaps we might ask a district or conference officer to be our leader.

Mrs. Chairman: We must hurry along now. We don't like to run off this way, but we want to call on some other prospective officers today.

Mrs. Willing-and-Able: Oh, dear, I didn't get to say a word about the article I was reading when you came in. Well, some other time.

(*The next day Mrs. Chairman had a telephone call from Mrs. Willing-and-Able, who said she would accept the nomination for the office of president; and she said that when she told her husband he remarked, "Well, I don't know of any woman who could do it better."*)

WESLEYAN SERVICE GUILD NEWSLETTER

Compiled by
MILDRED DRESCHER, *Field Secretary*

A Guild Behind the Iron Curtain

"'WE BUILD each day for what we have tomorrow.' Don't we all, but it was brought to my attention most forcibly when it appeared over the entrance to a school of home economics for Methodist girls in connection with our deaconess home and hospital at Nuremberg, Germany. The work that the deaconesses are doing is outstanding, in private nursing, hospitals, homes for the aged and incurable, and social service work. They take an active part in the community and are a real Christian influence."

Miss Audrey Wright, secretary of the Wesleyan Service Guild of North Central Jurisdiction, reported on her trip to Europe last summer. She went to England to visit a friend who was an exchange teacher, in Epsom, Surrey. Miss Wright is a teacher also. Her position is dean of girls at Mount Vernon High School in Ohio. On the continent she joined the tour conducted by Dr. T. Otto Nall, editor of *The Chritian Advocate,* and had the privilege of visiting much Methodist work.

One of her most thrilling experiences was to meet employed girls of The Methodist Church living in Vienna behind the Iron Curtain. They feel the need for an organized group. It was her joy to meet with them and answer their questions. They not only wanted to know the purposes and plan of the Wesleyan Service Guild, but what they could use for programs and what they could do in service. With the guidance of Mrs. Argelander who is working under the Methodist Mission to Austria, probably there will be a Wesleyan Service Guild behind the Iron Curtain.

In some other places, particularly in Sweden, since they are not actually ready to form an organization but expressed interest in one, copies of *Q's and A's* of the Wesleyan Service Guild were left. Quite a number of people can read and understand English, because it is taught in the schools. They were very anxious to know what our women were doing, what kind of programs we had, and were interested in our publication, THE METHODIST WOMAN.

The needs for friendship and fellowship are world-wide. Organizations of women are working for common purposes.

Love, Faith Only Weapon to Atom Bomb—Dr. Agate

On Thursday, November 1, the Wesleyan Service Guild in Opelousas, Louisiana, were hostesses to the meeting of Protestant women of the city. The Guild (total membership fifteen) is the first in the community to have prepared a program, fellowship, musical entertainment, and supper for an interdenominational meeting.

More than a hundred women attended. Mrs. Staples, president of the Guild, welcomed guests and explained that the dinner was in observance of World Community Day which is designed to unite all church women in Christian living and service for the establishment of a world Christian community. Mrs. E. P. Smiley, president of the Presbyterian Women of the Church, gave the invocation; Mrs. Oliver Butts, of the Baptist Business Women's Circle, offered the response to the welcome; and Mrs. John Boelens, president of the Episcopal Guild, pronounced the benediction. Miss Genevieve Gordon was song leader for group singing, and the pianists were Mrs. T. A. Morris and Mrs. Chester Cox.

Dr. Agate, a widely known clubwoman from Lafayette was the speaker. She told her listeners that the only solution to world conflict is prayer through hope, faith, and love.

"Anything to be built permanently must be built on faith and must stand solidly on love. You here have the heart to transform us from a warring to a peaceful nation," she concluded.

Thirtieth Anniversary Celebrated

In October, 1951, the Waukegan, Illinois, Guild celebrated its thirtieth anniversary. Seven of the charter members were present, one of whom told of those early days, their trials and tribulations in organizing.

Once they asked the official board for fifty dollars in order to meet their pledge. The official board granted it, praise be!—And then the girls decided they could raise it themselves and did, and returned the fifty dollars to the official board!

One of the most touching incidents at our thirtieth anniversary was a memorial service for the nine members who had died. As each name was called a candle was lighted, and one of the charter members came forward, laid a flower on the decorated altar, and told in a sentence or two of the work that particular one had done in the Guild.

Over three hundred girls have been members of our Guild during the years, and many have gone on to other places and carried the inspiration of our Guild fellowship

with them. They have done much to inspire other units. Heartwarming letters come back to us telling of their experiences. Truly the Guild is a great fellowship all over the world!

Information, Please

The Guild in one church is sponsoring a program, "Information, Please," each third Sunday night. This takes the form of panel discussions.

Some of the subjects discussed are: social problems, health, United Nations, economic and political questions, the "Story of the American Negro," "The Crisis," "A Record of the Darker Races," "United States News" and "World Reports," articles in issues of THE METHODIST WOMAN and WORLD OUTLOOK.

Pastors, church-school teachers, Woman's Society circle leaders, ushers, people from other denominations, brotherhood, and youth group attend. The Guild is helping to make the church an Information Community Center.

Betty Bowers' Appreciation

I wish I could express in words the happiness that has been mine since I have come to National College. With each prayer I thank God again and again!

I write especially to ask a favor of you. I know of no one to whom to write and extend my great appreciation for the Marion Lela Norris Scholarship awarded to me by the gracious members of the Wesleyan Service Guilds. I wish I could personally tell them how much it is being appreciated. Since this would be impossible, would you kindly extend my "thanks" to them? I wish them to know that my intention for the future is to devote my full time to Christian service within The Methodist Church projects. I wish them to understand my seriousness in giving up my past position and wanting to do something for others. When the decision was made I knew my finances would not cover the expenses for four years of college, but I just knew God would find a way if I was willing to do my best.

The Marion Lela Norris Scholarship seemed to be God's help. It certainly has strengthened my hope of graduating from National College. I sincerely hope I can fulfill the expectations which the members of the Guilds have in me. Please assure them I will do my very best to make them proud of me.

Blake, Lincoln, Nebraska

The local church library is one of the projects of the Wesleyan Service Guild of First Methodist Church, Lincoln, Nebraska

Every Member an Adult Life Member

Gleaned from *West Oklahoma News* is this item, "Every member of the Mangum Wesleyan Service Guild is an Adult Life Member of the Woman's Society."

First Indian Wesleyan Service Guild

Miss Florence Bobzien, the West Oklahoma Conference secretary reports: "I was thrilled at an invitation received to help organize a new Guild at Anadarko in the Indian Mission Church, October 18. This is the direct result of the inspiration these Indian women received at Mt. Sequoyah, and of Virginia Louke's cultivation. Although I shall be unable to be present, the secretary of Lawton District, Miss Mary Black, will capably take charge of this organizational meeting. We heartily welcome our first Indian Wesleyan Service Guild members."

Guilds Around the World

Wesleyan Service Guilds are being organized in other countries. There were units in China. There are units in Liberia, Honolulu, Peru, Mexico, and India. The president of the Liberian Guild was recently in the United States on business for her government, and was entertained by some of the Guild members in New York City.

Guild Libraries

A Guild library is an excellent institution and can be developed in many ways. Many Guilds have started a library in a very modest way with the previous year's study books, the file of THE METHDIST WOMAN and WORLD OUTLOOK and perhaps a few *good* books contributed personally. They have gradually enlarged their supply, seeing that all they have are continually used. The librarian brings the supply in her car (we hope she is one who has a car), checks

on the things that she left in the hands of members the last meeting of the unit, and sees that new ones are available. Some Guilds have a regular system of fines which are put into new books, magazines, maps, and so forth. As they expand they make the library available to Woman's Society members in the local church. Some have gone so far as to have their library or portions of it open on Sunday morning following church so that people can look at books, take if they wish, or reserve for a later time. In addition some Guilds have current materials for sale.

The Wesleyan Service Guild of First Methodist Church, Lincoln, Nebraska, has for one of its projects the local church library, rated as the best Methodist church library in Nebraska. The picture shows workers and patrons of the library, taken in June, 1951. The Wesleyan Service Guild makes a regular contribution each month for buying books.

Overheard at a Guild Meeting

A group of young employed women interested in the Guild met at the lovely home of the prospective co-ordinator. We heard three individual responses to the invitation:

"I am so glad you invited me this evening. It is the first time since I have returned from college months ago that I have been invited to anything with girls of my own age. I surely have enjoyed it."

On the telephone—"I am sorry that it is impossible for me to attend the meeting this evening, but I am interested and want to ask a question or two. Will this be a group of girls who will be interested in the church and want to study and learn more about the great work of our church? Will they do something worth-while and not purely a social group? If so, I want to belong."

More or less a stranger, employed in the office of a daily newspaper, called the hostess, after reading the notice of the meeting in the paper, and asked if she might attend. During the question period, after the Guild presentation, she asked: "Will this group be interested in civic and community affairs, such as better housing, race questions, youth program and activities, and better laws? If so, I want to belong. I want to help do something worth-while."

The last candle is placed in an installation service of the Wesleyan Service Guild of First Methodist Church, Honolulu, T. H.

A Recipe for Argentine Food *From* Lena Knapp

Bubble and Squeak—Crumble 1½ cups of cold fried sausage meat. Add 1½ cups of cooked chopped cabbage, and 1½ cups of well-seasoned white sauce. Put in a baking dish and cover with buttered crumbs. Bake in a medium hot oven until the sausage bubbles through the crumbs.

Weekend Benediction

We were dismissed with a very lovely benedictory prayer service. We prayed for specific individuals in the group, the girl on our right, the girl on our left, the girl across from us. It was a beautiful way in which to close a weekend which had been wonderful in every detail. I am sure we all came home with new enthusiasm, new inspiration, and that good feeling of fellowship when Guilders get together.

NEW WORKER

Mrs. H. Elizabeth Hall is now the worker among the Puerto Ricans in New York City.

Mrs. Hall has a background rich in the Methodist tradition. She is the daughter of a medical missionary to Africa, the stepdaughter of a Methodist minister, and the wife of a ministerial student. Mrs. Hall is a graduate of Northwestern University where she majored in sociology and psychology. Her work experience includes one summer in a New York City work camp of The Methodist Church at Trinity Church, two summers as a camp counselor, and case worker with the Cook County Department of Welfare, Chicago, Illinois. Mrs. Hall's husband, who is in his first year of the B. D. program at Union Theological Seminary, is a nephew of Albert Barnett, a professor at Emory University.

—Mrs. Mabel Garrett Wagner, *Executive Secretary for Urban Work.*

A Personal Message

By MRS. EDWIN B. WHITE

My Dear Co-Workers:

No thinking person can wholly escape the impact of the moral corruption of our day. The wholesale revelation of internal weakness in our nation disturbs us more than hostile forces without. It is when our inner citadels are weak that the gravest danger threatens, and on every side we see spiritual and moral principles flouted or ignored. In a democracy—especially one which is supposed to be Christian—each person has a share of responsibility for the tone of the national life, and his share of praise or blame for the quality of government. It is a hopeful note that our deficiencies are being exposed and condemned. It is even more hopeful that from leaders in every walk of life there is a general appeal to the citizens of America to renew their loyalty to the basic religious principles which made our nation great. It is this awareness on the part of many leaders in business, politics, and the church which enables us to say with Paul: "We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted, but not forsaken; cast down, but not destroyed." (*II Cor. 4:8, 9*) We face the situation with concern and repentance, it is true, but we can also face it with hope when we remember the prophecy in Isaiah 9:7, "Of the increase of his government and peace there shall be no end."

As secretaries of Spiritual Life we are in a strategic place to stress the primacy of spiritual values in the individual life, values on which the survival of civilization depends. There are many channels we can use. There is the contact with the individual member of the society; approaches to the society as a whole, with materials, through prayer groups and the worship services, and cultivation of family worship which is the very source of training for Christian citizenship. We also have opportunities to cooperate with pastors, church boards and committees in order to help strengthen the devotional life of the entire constituency. Have you taken time to explore all the opportunities which are yours as secretary of Spiritual Life cultivation, beginning with the deepening of your own prayer life? Have you read the *Handbook of Spiritual Life* * lately to refresh your mind about the duties for which you are responsible? There are many suggestions given and methods outlined. Have you exhausted all these possibilities? Such service as you can render is greatly needed today. It has been my experience that, for the most part, the president and other officers of a society realize that the spiritual emphasis is of basic importance, and are willing to cooperate in every way to see that your work has its proper place in all plans.

I've said it so often that it seems unnecessary to repeat it, but I can't stress too much the unusual need of people today for spiritual guidance and comfort. The grave problems that confront mankind are enough to confuse the wisest and best, and many need the steadying influence of a Christ-centered faith and trust. It is your privilege to be an *example* of such faith as well as a *counselor* in time of need. Thousands of our members are suffering the tortures of anxiety over the possible fate of their sons and husbands in the armed services, and other thousands are grief-stricken over the loss of their loved ones. The insecurity and day-to-day uncertainties about life in general are responsible for other tensions which rob people of their stability, a fundamental need. You have the opportunity to know these people within the range of your ministry and comfort them with the sure knowledge that God understands; that He cares and ever stands "within the shadow, keeping watch above his own."

We know very little about what the future holds for us. Most of it is conjecture and surmise. But some things we *do* know, and on those we can build. We know that God will be there, working out His purposes; we know that He is the same yesterday, today, and forever, and in that knowledge we can dare to plan for the months and years ahead. Every board and agency of the church is now looking ahead to the next quadrennium. They are appraising the world situation, the national need, and the spiritual health of the church in order to determine emphases for 1952-1956. It is too early to know just what methods of advance will be suggested by the church as a whole, but a partial review of the recommendations by several boards reveals that the major emphasis will be in the area of Spiritual Life. Among other objectives, the Board of Evangelism is hoping for "a Spiritual Life Mission in every local church to activate the inactive and to deepen the spiritual life of all members"; "every local church having a prayer group, and the cultivation of the Prayer Movement"; and "The development of family worship in every home." The Board of Lay Activities has for some time majored in Stewardship Conferences and will carry on these helpful meetings into the next quadrennium. The Woman's Division will include in its quadrennial plans an emphasis on and the strengthening of our spiritual foundations, so we get an idea of the very important place we have, as secretaries of Spiritual Life, in the over-all plans of The Methodist Church. We must be alert to all that's happening in the church and in the world in order to do something wisely about it.

Dr. Frank C. Laubach has said, "All knowledge is dangerous unless the heart is right." Let us be diligent to see that our own hearts are right, and to help bring Christ into the hearts of others.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

"A Day Apart Service" will be in the March issue.

A MONOLOGUE

Woman of Samaria *

STAGING—Have two chairs placed four or five feet apart facing the audience to give the idea of a well near which Jesus and the woman sit, or make a simulated stone wall with black or brown crayons, water colors, or paints on large sheets of flexible cardboard. Bind sheets of cardboard together to imitate a square or round well curb and place a stone (a cloth thrown over footstools may serve) on either side for Jesus and the woman.

The woman wears a simple Palestinian costume, a long slim dress which slips over the head and has butterfly sleeves. The scant fullness at the waistline is held in place by a girdle. The round neckline should be finished with some type of embroidery or decoration. The headdress, made of a square yard of cloth, is brought straight across the forehead and fastened in the back.

The scene opens at midday. Sinful women, such as she, are permitted to draw water only at the noon hour, when "good" women are resting in their homes. The woman enters carrying a pitcher (it may be an imaginary one) on her shoulder. She looks about her in a somewhat despairing mood as if sensing her forlorn condition. She comes down the center aisle and begins speaking as she nears the well.

WOMAN: Always to come in the heat of the day . . . how it wearies me! If only I had never fallen into sin! My sins are ever before me. . . My townspeople will not let me forget. . . . Even the sun in its extreme heat smites me! "O God of our Fathers, is there no hope for one who wants to turn to Thee?"

She pauses, looks up, sees the sun high in the heaven, and in meditative mood adds:

I must be gone before any of the "good" women see me and I make them unclean! . . . O God, if only they knew how I long to be like them once again.

She moves on toward the well, sets down her pitcher, and as she turns and sees a man sitting at the well, is startled by His words:

Thou asketh me for a drink? . . . I can see Thou art weary. (*She seats herself.*) Thy speech tells me Thou art not a Samaritan. Thou, indeed, must be lost. For no Jew ever cometh this road. The Jews have no dealings with the Samaritans—and Thou asketh me, a woman of Samaria, for a drink of water? . . . Thy clothes are so dusty; Thou hast traveled far; and Thou hast not brought anything with which to draw water. . . . With haste I'll give Thee a drink. . . . Thy great thirst *drives* Thee to ask a *woman of Samaria!*

While in imagination drawing water, hand over hand, she repeats the words of the Stranger.

Great are my needs? . . . If only I knew Who it is Who asketh me for a drink of water, I would ask of Him and He would give me living water? . . . Poor man, Thy thirst hath crazed Thee. . . . Surely, Thou art not greater than our Father Jacob who gave us this well. . . . But let us talk no more. . . . Drink and rest Thyself. . . .

She offers Him water to drink. Repeating His words:

"Everyone that drinketh of this water shall thirst again, but the water that I shall give him shall be in him a well of water springing up unto eternal life." Sir, Thy speech puzzles me. But if Thou art giving such wonder-working water, then give me this water that I thirst not; neither come hither to draw.

His answer has an effect upon her and at first she flippantly replies:

Oh, I knew there must be a hidden meaning in it. I must *first* bring my husband to Thee? Dost Thou know I have no husband? . . . How canst Thou know I have had five husbands? Thou art a stranger in these parts, and yet Thou dost tell me the truth. . . . I perceive Thou art no common man; Thou art a *prophet!* Then Thou canst answer this: Our fathers worshiped in this mountain, but the Jews say that in Jerusalem is the place where men ought to worship. Which is right? . . . Thou sayest it does not matter where one worships? "God is a Spirit and they that worship Him must worship Him in spirit and in truth?" That is a strange doctrine. . . . When the Messiah cometh, He will make all these things plain to us. . . .

The audience should see in her face the full revelation of his truth as she slowly speaks these next two phrases:

Thou art . . . the . . . Messiah? . . . the *promised . . . one?* . . .

She remains quiet a moment as she fixes her gaze on Him and rising says:

My Lord, I *know* Thou art the Messiah! Never man spake as Thou! . . . Master, let me go and tell my friends I have found the Messiah. . . .

When nearly to the edge of the platform she exclaims:

My cup of joy o'erflows. . . . Praise be to Jehovah! (*exit*)

* This play, written by Mrs. Frances Thomas Allen, is suggested for use with the study, *The Book of Acts*, in the hope that through seeing Jesus' approach to the woman of Samaria we may become more effective witnesses.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

Heart Throbs of the Student Secretary

By MRS. JOHN FETZER, *Northeastern Jurisdiction Secretary of Student Work*

IS YOUR local report a record of your joy in work with your students?

Our reports should not seem too frequent when we think of the rich opportunities of student contacts during the year. September 1 brings a record of the inspiration of summer caravans, assemblies, regionals, and the local contacts of students and secretaries along with the reports of college send-off parties. December 1 reveals the interest of the society through student cards and campus contacts along with local Christian fellowship meetings. March 1 accounts for the sharing of students in local church services on Student Recognition Sunday and holiday get-togethers—student parties and entertainment of students from other lands. June 1 summarizes our honest efforts of using our talents in enlisting and guiding students, servicemen and women, high-school graduates, and older youth in the evaluation of the teachings of their church and in accepting a strength of Christian worth in living. Every local secretary of Student Work should prize her privilege of encouraging youth to seek advanced preparation and training for more purposeful living to God and man.

Student Participation

If you are the key person between your students and your church, it is your opportunity to make it possible for the students to actively participate in the meetings of your society. This contact should not be limited to special music. Many students can share their talents by bringing special reports on the reaches of Christianity on the campus; by preparing book reviews of mission study materials and of recent books of Christian emphasis; by presenting Christian dramas; by reporting student conferences where attendance is made possible by the help of the local societies; and by sharing the challenge of the Christian call to youth for full-time Christian service or to youth seeking to interpret the Christian call in vocations of the areas of commercial and professional activity.

The publications, *Power* and *motive,* are two excellent tools for the use of every secretary of St dent Work, in crystallizing t essence of faith in Christ throu daily devotions and in broadeni the interpretations of Christi faith in life through reading a thinking for each student. Bo periodicals are planned and writt for youth and students, and ha been distributed through the effor of many local secretaries. Ma of these secretaries are sendi *Power* to men and women of t armed services and youth worki away from home. Many are kee ing a closer bond among studen and all youth away from hom through the use of newsletters a parish papers, reporting the activ ties and accomplishments of t individual young people.

AN AMERICAN ABROAD

Rev. James H. Robinson is minister of the Church of the Master in Harlem, New York City. The Board of Foreign Missions of the Presbyterian Church sent him on a trip around the world, particularly to meet with students. Excerpts from his letters follow:

THERE was tremendous interest in the American race problem. I met it in all countries. As an American Negro, I was in a unique position, for no matter what I preached about or on what subject I spoke, the questions from the very start revolved about this problem and they wouldn't let it go. . . . The problem of race is undoubtedly a larger handicap to our international influence than most of us realize.

. . . One does not get to know India until he visits the villages and rides the trains.

. . . I had dinner with a group of overseas students; among them were some from Africa, South America, the Near East, and Trinidad. (The government of India provides fifty scholarships for African students, because it realizes that African students are perhaps the most needy in the world.) India wants democratic leaders in Africa.

. . . I had a long interview with Chester Bowles, the new United States Ambassador. In a country like India, where the subject American race relations is uppe most in the minds of the peopl there could be no better choice tha Mr. Bowles as our representativ

. . . My main work has bee with students. . . . In them I hav seen an eagerness, a restlessness t get at the job of building a bette stronger India and, above all, desire slowly being formed to ide tify themselves with the millio of less fortunate in India, Pakista and the world. The interest world problems is simply astoun ing.

. . . This is a period of gre evangelical potential for the countries, but the leadership wi be more effective if it is indigenou to the land. Our task is to creat train, and support that leadershi and take it into full fellowshi with us in the whole work of King dom building.

. . . One has hope—great hope for the future and in the new ge eration coming on, and especiall in the Christian student, the hop is doubly re-enforced.

ar off and send to your District Secretary, if there is one; if not, to the Conference Secretary of Student Work, or before September 1.

FIRST QUARTERLY REPORT
of the
SECRETARY OF STUDENT WORK

Name of Church Rose City Park Post Office Portland, Oregon
District Portland Conference Oregon
Jurisdiction Western Quarter ending Aug. 31, 1951

PART I. (to be answered by *all local* secretaries)

Are you trying to interest young people in attending college? yes

Did you send Student Information Cards before August 1? Most of them by Aug. 20 or 3.

How many? 31

How are you keeping in touch with these students? Plan to write letters, send "What a Protestant Believes" etc, call parents at beginning of each school term, have College roll, send graduation cards etc.

What does your church do for students? How have you assisted? Plan to organize an older youth groups soon; In the past we have given financial assistance to students going to Conference. have book for College mission library.

Did you observe Student Day (June)? ~~Yes (in July)~~ Student Recognition Day (December—answer in third quarter) Any other special days?

Have you used students in your Woman's Society program? no How?

Check the summer activities in which your students have participated (to be answered in first quarter only):

Caravans Regional Student Conference X Work Camps

Institutes X Summer assemblies X Any others

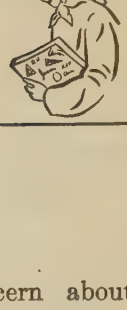
Does your society provide financial aid for any of these activities? no

Include anything else of special interest with your report.

e gave a card and
nd kerchiff sheaver
Marjorie Cooper who
entering the US-2
ogram.

Laura Holbeck (Mrs. John)
Secretary of Student Work
3245 N.E. 61st Ave.
Address
Portland 13, Oregon

(Over)



KATHRYNE BIERI WED

Miss Kathryne J. Bieri, secretary of Missionary Personnel, was married on November 21 to Mr. Edward E. Sears of Cedar Rapids, Iowa. Bishop Charles W. Brashares performed the ceremony in the chapel of the First Methodist Church of Des Moines. Mrs. Sears continued her connection with the Woman's Division until the Annual Meeting. The couple are making their home in Cedar Rapids.

The Call

THE United Christian Youth Movement and its participating denominational youth groups spent the year 1951 reaching youth in thousands of communities across the nation with *The Call*. Directed to Protestant youth of North America, twelve million strong, *The Call* is for a rededication of life, talents, and resources. One purpose is to help youth and adult workers with youth to have a clearer understanding of what it means to be a Christian in today's world. Another objective is to enlist at least one million young people in the support of significant service projects, beginning in the community and reaching around the world.

Something of the spirit of this midcentury project is reflected in the fact that thirty-two picked young people have served as field workers, setting up the program of *The Call* across the country. They have assisted in organizing committees in states, counties, and towns to promote and interpret *The Call*. Many of them gave up a semester at school or a good-paying job to engage in this project on a subsistence basis.

The Call will be answered during Youth Week, January 27 to February 3, 1952. Sunday, January 27, is planned for denominational observance. During the week, youth will engage in denominational and interdenominational activities. The culmination will come on Sunday, February 3, in an interdenominational community youth worship service. One million youth and adult leaders will renew their commitment to the Christian way of life and demonstrate the power of Christian fellowship. As a token of their concern about meeti needs around the world, each pe son is asked to contribute one do lar. The offering for *The Call* is be on a community interdenomin tional basis. Methodist youth w contribute as they participate the community program.

The service projects will carried out as rapidly as possib There are tremendous opportun ties for strengthening the bonds Christian fellowship around t world in these projects, includin

YOUTH EVANGELISM.

LOCAL WEEKEND WORK CAMPS.

ECUMENICAL WORK CAMPS.

WORLD CHRISTIAN CITIZENSH ("OPEN HOUSE TO THE WORLD").

NATIONAL CHRISTIAN YOUT RADIO OR TELEVISION PROGRAM.

MINISTRY TO YOUTH IN TI ARMED FORCES.

IMPROVED CHRISTIAN YOUT WORK IN THIS AND OTHER COUNTRI

The world aspects of *The C* are important. Part of the anti pated million dollars (two hundr eighty-five thousand) will go f world youth projects. "This mon has a lot of work to do." T budget for world youth proje is divided into five categories projects: exchange of leaders, n tional interdenominational pr grams, sending delegates to wor and regional ecumenical meetin work camps, and emergency nee The development of interdenomin tional youth work in Asia, Euro Africa, and South America ca for youth in this country to sha their dollars and their skills. You people and leaders in other pa of the world are counting on th

It is hoped that Methodist youth and leaders participating in this program will gain a new understanding of the Christian way of life; develop a stronger youth program; gain new members; and find values in cooperative Christian youth work. Articles on *The Call* have appeared in *Highroad, Workers With Youth, Workshop, Classmate,* and *Concern.*

The value of *The Call* will depend in a large degree upon the support and guidance from adult leaders of youth. Adult leaders working with youth should understand that *The Call* is directed to them as well as to youth.

One million youth and leaders, this very month, will renew their commitment to Jesus Christ as they sign the following covenant:

"MY COVENANT WITH GOD—

"Believing that God's power is my strength, because of my faith in Jesus Christ, I join with other youth in a united effort to demonstrate the significance and the power of the Christian fellowship.

"For us there is no alternative but to serve God in every moment of our lives, to treat all men as brothers, to work toward the day when suffering and strife will be replaced with cooperation and love, and when peace shall abide in place of war.

"We are not alone in this task. The strength of Christ is ours. Divine resources flow through us, and human fellowship sustains us as we give ourselves to the Church of Christ and its mission in the world."

World Federation of Methodist Women

Prayer From the India Unit

Father of all nations, we bring to Thee our thanksgiving for the Church of India. For India's great yearning heart, for the restlessness that draws her people for satisfaction to the Christ, and for the growing numbers of those who are called by Thy name, we thank Thee. Help us to share Christ, who alone will bring India to her greatest glory.—MRS. CAROLYN MONDOL

See "Miracles in India," page 6, also item on Bengal Conference, page 16.

CHILDREN'S WORK

By RUBY VAN HOOSER, *Secretary*

On the Calendar

WHAT are some of the important and interesting activities that February brings to you as secretary of Children's Work in the local church? What is on *your calendar* for the weeks ahead?

1. *Teaching children in the church school.* No work can be more exciting or more worth-while than this. For "the children are not juniors or kindergartners. They are Johnny, Mary, Clara, Edwin, Sarah. They are rugged individualists for the most part, bundles of self-centeredness like ourselves, needing to find their lives before they can lose them in a group or in grateful service. THEY CAN ONLY BE HELPED AS INDIVIDUALS to become members of a group, to adjust to other individuals, to grow in favor with God and man. This requires of every teacher that she know her pupils as individuals, and that she accept emotionally every child in the class. The more unacceptable and unlovable the child is, the greater is his need to be accepted and loved."[1] This is your opportunity and challenge.

2. *Guiding boys and girls in experiences of Christian world friendship.* In the church school this past month, working together with other teachers, you have seen children in their study of missionary units make new friends in Latin America, as well as in other countries. *This month as additional sessions for missionary education continue,* boys and girls will be learning more about the work of the church in Latin America, and in the far-flung places of their own country. Through offerings to the Children's Service Fund, primary and junior children will help support the work about which they study. You and other leaders may have a share in these adventures.

3. *Getting to know better some of the families of the children you teach.* The workers with children in the church school may have definite plans this month for visiting parents or for a meeting with them, so that home and church may work together to help children grow in learning to live as Christians. Your church is stressing Christian family living in this last year of the Advance.

We hope there is a place on your calendar to schedule work with the Woman's Society of Christian Service and other agencies in order to put into action some of the findings of the Midcentury White House Conference on Children and Youth. We are thinking, too, of children's needs in Korea.

What you put on your calendar is important. Thinking of the children, we know you will choose well.

[1] From *News Sheet,* published by Children's Division, New York State Council of Churches.

RELIEF PARCELS TO KOREA

Parcel post service to Korea was resumed on November 20. Parcels of relief clothing—good, warm garments—and packages of powdered whole milk put up in tins, are greatly needed and will be deeply appreciated. Packages up to 22 pounds can be sent at the rate of 14 cents per pound. Be sure to mark all parcels: "*Relief, No Commercial Value.*"

Addresses for relief parcels:

Bishop H. J. Lew
551-4 Soo Chung Dong
Pusan, Korea

Dr. Helen Kim
19-2 Dai Chung Dong
Pusan, Korea

LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager*
7820 Reading Road, Cincinnati 37, Ohio

***The Methodist Woman*, $1.00 per year. Combination with *World Outlook*, $2.30**

Progress Demands Change

OUR family of subscribers is growing daily. As the list grows, a study must be made as to the most efficient method of handling the work of both the secretary of Literature and Publications and the office staff in the circulation department.

Because of increased postage, it was necessary to discontinue the acknowledgement postal card formerly sent to individuals sending a subscription. Secular magazines never followed this policy; we feel, too, that the magazine's arrival is sufficient acknowledgement. However, each secretary of Literature and Publications will be sent an acknowledgement of her list of subscriptions.

Another saving was necessary because of increased postal rates. An expiration notice will appear in the subscriber's magazine the month preceding the expiration of her subscription. Each subscriber is urged to renew with her secretary of Literature and Publications immediately, in order that no issue be missed.

We are preparing a secretary's record book which we hope to send to your local secretary by April 1. Each secretary will have a number, and the name of her church will appear in this book. Also in the book will be found order forms which should be torn out and mailed to the circulation department. Full instructions as to the use will appear in the book. This will meet a long-felt need on the part of secretaries for an adequate book for permanent records.

Mrs. Elmer Early, secretary of Literature and Publications of Westwood Methodist Church, Cincinnati, Ohio, and Miss Catherine Armstrong, membership chairman, encouraged by the executive committee with Mrs. Gerald O. Taylor, president, closed their visitation program with splendid results. Mrs. Taylor had entertained the twelve circles of her society in one week—morning, afternoon, and evening for different groups, when a speaker from the local society, district, conference, and division, one at each group, addressed the circles to which prospects were invited. A glorious result was the introduction at the October meeting of seventy-one new members. Mrs. Early presented a subscription to THE METHODIST WOMAN, in the name of the society, to each new member. Miss Catherine Armstrong had tied each copy of the magazine presented with gold and blue ribbon. These were placed in a lovely basket, also decorated in the society colors. We thrill in the achievement of this society and predict continued success under such leadership, as well as "followship."

Literature Program

A most effective program was arranged by Mrs. W. O. Miller, of Sweetwater, Texas. Because she believes, and correctly so, that all of our power for all work comes from His Word, she placed a catalogue of Bibles from The Methodist Publishing House in the center of a screen. All around this were publications from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, such as *A Guide* and the various officers' handbooks. At the corners of the screen were copies of THE METHODIST WOMAN and WORLD OUTLOOK, and a prominent place was also given the *Program Book* and *Worship Booklet*. Mrs. Miller supervised a one-hou program and talked on every piec of literature displayed. Results—four subscriptions to THE METH ODIST WOMAN and two to WORL OUTLOOK, a number of orders fo Woman's Division literature, an twelve orders for Revised Standar Bibles. Good work, Mrs. Mille and congratulations, Highlan Heights Church.

Centenary Society of Canton Missouri, with Mrs. Thelma Black burn secretary of Literature an Publications, is 100 per cent in sub scriptions to THE METHODIS WOMAN. Fine work; keep it up!

St. Paul's Methodist Church Asheville, North Carolina, ha made a splendid record under th leadership of Mrs. Clifton Taylor secretary of Literature and Publi cations. She has placed TH METHODIST WOMAN in the home o every member of her society, whic totals seventy-five. This is a re markable record and sets the pac for other societies.

Mrs. Ben O'Brian, of Farming ton, Illinois, reports twenty-on new subscriptions to THE METH ODIST WOMAN. She writes, "I'm working very hard on WORL OUTLOOK and hope to show a goo increase along this line also."

Mrs. Ernest Raulerson report forty-four combination subscrip tions to THE METHODIST WOMA and WORLD OUTLOOK, a gain o twenty over last year. She writes "All our officers take both maga zines. My sincere wish and praye is that we may continue to grow I depend so much on each issue o THE METHODIST WOMAN an WORLD OUTLOOK. Thanks for giv ing us so many good things."

To one and all who help us grow we say thank you and thank you again.

Our goal can't be reached at s
single bound,
Lo here, lo there, subscriptions ar
found,
But working together with purpos
sincere,
May we hail a new triumph at th
end of the year.

Circles

WORSHIP AND PROGRAM SUGGESTIONS

Fruits of the Spirit—"Gentleness"

By MRS. W. M. ALEXANDER

HYMN: "Take Time to Be Holy" (*The Methodist Hymnal*, No. 251).

MEDITATION: In the eighteenth Psalm which was written by David, we find a series of triumphant thanksgivings in which he relates how God delivered him out of great dangers and made him victorious in his spirit.

"Thy gentleness hath made me great," he writes. And what does the word "gentleness" suggest to you? When we speak of a "gentle" man or a "gentle" woman, what kind of person do you think of? I think of a person who is kind, gracious, and loving in manner and disposition. It is a person who is moderate in what he says and does; one who is always interested in and considerate of others.

Whose life do these words describe? We would all agree that Jesus is the perfect example of this word "gentleness." Think of his contacts with all kinds of people. His gentle patience with impetuous, blundering Peter; his gentle yearning concern about disloyal Judas; his gentle compassion toward Mary and Martha in their hour of grief over the death of their brother.

But Jesus' greatness of spirit is also shown in his gentleness toward sinners of his day. See him as he goes into the home of Zacchaeus, the despised publican, and gently leads him back into the fold of God's family. There were no words of rebuke or condemnation; even to the sinful woman he quietly said, "Go, and sin no more."

What message does this verse have for our busy, active lives?

Why are we so often impatient, irritated, thoughtless, even unkind?

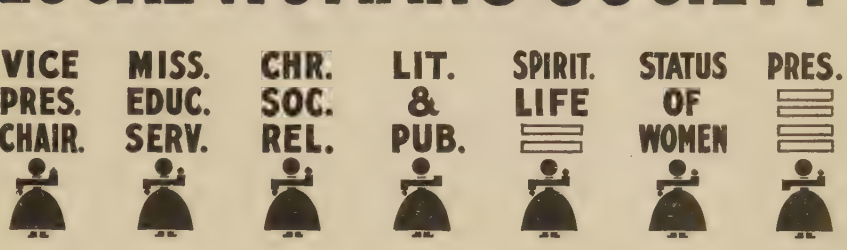
Why is it that this Christian fruit of the spirit, "gentleness," is so often lacking in our daily living? I believe it is because we are too busy, too tired, too preoccupied to hear his gentle voice which says, "Come unto me . . . and I will give you rest."

We have not had fellowship with him as is our privilege, and therefore we do not have the gentleness that makes one great.

PRAYER.

PROGRAM SUGGESTIONS: Status of Women emphasis through impersonations. India, page 6; Africa, page 10; Malaya, page 11; Deaconess, page 40. "You May Quote Me," page 13. Review article "Men for Jo'burg" by Dorothy McConnell in WORLD OUTLOOK.

PROGRAM COMMITTEE OF A LOCAL WOMAN'S SOCIETY



IT IS RECOMMENDED THAT THIS COMMITTEE SHOULD MEET ONCE A YEAR WITH THE PROGRAM CHAIRMEN OF THE CIRCLES.

"ON THE AIR" HONOR ROLL

Secretaries of Literature and Publications who secured *three or more combination subscriptions* as a result of the playlet, "On the Air."

ALABAMA
Satsuma, Mrs. E. Evans (3)

CALIFORNIA
Clearlake Highlands, Highlands Community Church, Mrs. W. A. Smith (4)
Sacramento, Oak Park Methodist Church, Mrs. H. W. Turk (3)

ILLINOIS
Chester, Mrs. Ray Manwaring (5)
Chicago, Calvary Church, Mrs. O. A. Vincent (3)
Newark, Plattville Church, Mrs. Wiley Loveless (3)
Waukegan, Mrs. W. R. Tonkin (5)

INDIANA
Adams, Mrs. Guy Barker (3)
Gary, Delaney Memorial Society, Mrs. E. L. Smith (4)

KANSAS
Ellsworth, Mrs. G. E. Forney (3)
Topeka, Kansas Avenue, Mrs. C. V. Cochran (5)

KENTUCKY
Frankfort, First Methodist Church, Mrs. F. H. Hillyard (5)

MICHIGAN
Flushing, Mrs. Marshall J. Church (3)
Manistee, Mrs. Don Swanson (12)

MISSOURI
Cape Girardeau, Centenary Church, Mrs. C. C. Fesler (3)

NEBRASKA
Nelson, Mrs. Kyle Conner (3)

NEW JERSEY
Bridgeton, Trinity Methodist Church, Miss O. Maude Husted (3)
Ridgewood, Mrs. Walter Reich (7)

OHIO
Cleveland, Shaffer Church, Mrs. V. E. Sanford (3)
Toronto, Finley Church, Mrs. James White (3)

OKLAHOMA
Ardmore, Mrs. C. B. Northcutt (15)

PENNSYLVANIA
Drexel Hill, Broad Street Memorial, Mrs. Roy R. Dohner (3)
Philadelphia, John Wesley Church, Mrs. Henrietta Hudson (4)

SOUTH CAROLINA
Darlington, St. James Methodist Church, Mrs. Mabel M. Cantey (4)

TEXAS
Galveston, First Church, Mrs. R. H. Price (8)
Haskell, Haskell Methodist Church, Mrs. T. G. Craft (6)
Henderson, First Methodist Church, Mrs. O. I. Warren (4)
Irving, Miss N. Elizabeth Metzger (6)
Linden, Mrs. Royce Watson (5)
Ranger, First Methodist Church, Mrs. W. F. Creager (4)

WASHINGTON
Seattle, Trinity Church, Mrs. Effie Grebbel (4)
Seattle, Woodland Park Church, Mrs. Roy C. Tudor (7)

WEST VIRGINIA
Buckhannon, First Methodist Church, Mrs. W. B. Fleming (4)

WISCONSIN
Platteville, Mrs. W. A. Thomson (3)

Missionary Bulletin Board

(Continued from page 16)

up walls, tent roofs and dirt floors, and the girls must bring mats or something to sit on, for, of course, there are no desks. Equipment would have been meager indeed had it not been that General Van Fleet provided boxcars to bring six pianos, some library books, chairs, and considerable laboratory supplies from Ewha in Seoul. Dr. Kim thought to segregate the music practice by putting the music tents on the top terrace, but thin hut walls are not soundproof at any level. On the lowest level by the road there is one big barracks, built for dormitory, dining room, and student union. In the front there is enough level space to accommodate a stand-up auditorium and chapel for all of the 650 students. University life under such crude conditions and with such meager facilities leaves much to be desired, but Dr. Kim says everybody is simply delighted to be back at school, and concluded by saying, "If we Koreans have to spend our lives working under wartime conditions, so be it, we will begin and do the best we can." An American visitor said, "I came away from my visit to Ewha exhilarated instead of depressed. Christian courage and faith are greater than anything that can happen to us."

Bureau of Medical Work

An Interracial Institution

From *The News Bulletin* of the Southern California-Arizona Conference Woman's Society of Christian Service: The *Methodist Hospital of Southern California* has taken a big lead among similar institutions, and by action and deed is performing noble missionary work every day. While visiting a patient in a ward recently, it was interesting to see two Negro women, a Japanese, and a Mexican confined there with four white women, all "comparing notes on their incisions as well as the bedside manner of their respective doctors." While talking to a friend of mine in a two-bed room the other day, it was nice to see that he and his roommate, a Negro laborer, were enjoying their confinement together.

Our porter who takes newly admitted patients to their rooms is a fine young Negro. The head nurse in our clinic is of Spanish descent. A young intern from Mexico is one of the finest gentlemen we have ever met. His relationship with patients, doctors on our medical staff, and our personnel is wonderful. Among our student nurses, we have nineteen Negroes, seven Hebrews, an Indian, a Chinese, two Japanese, five Mexicans, a Costa Rican, and a South American.

All Methodists should be proud of the Christian program of the Methodist Hospital of Southern California. It is worthy of their prayers and support, both moral and financial. It is a truly interracial institution.—Walter R. Hoefflin, Jr., *Administrator*

Philippines

"They work like 'four peas in a pod'," is said of the splendid, cooperative work being done in the Philippines by our four short-term missionaries, Betty Rogers, Edith Scott, Earlene Hamel, and Eleanor Hanna. They keep busy as advisors and instructors among Filipino youth groups. During their first year they have traveled the length of the island of Luzon, participating in planning sessions of the National Council of Christian Youth; have worked in district training institutes and with MYF groups at all levels. They have taught in mission schools, and worked in social centers and in rural situations. One of them says, "As I look back on the past months, I seem to have accomplished little except to learn to understand these people and some of their needs and interests, as well as to develop the feeling that I am welcome and 'at home' among these new friends." This is not a small accomplishment —to find oneness with the people is a mark of missionary success.

Bureau of Deaconess Work

From the *Twelfth Annual Report of the Woman's Division of Christian Service**:

There is a growing awareness of the distinctive meaning and mission of the deaconess in The Methodist Church. This is largely due to the fact that deaconesses themselves have sought to discover that meaning and mission, and have translated and interpreted it to the church. It is evident in the fact that church groups, especially young women, are seeking information about deaconess work with greater enthusiasm and less apology. There is an increasing realization that deaconess work can and must be adapted to present-day needs and experiences if it is to fulfill its mission; that it must retain the fine spiritual qualities of the past, but at the same time must avail itself of the best possible training for the utmost use of its potentialities. There is still an occasional request for an "old-fashioned" deaconess. No more can a deaconess afford to be old-fashioned in a modern world, than can any other person afford to be behind the times. If she is to command the respect of the church through her ministry to people, she must know her people and understand the present-day forces which are influencing their lives. It requires a combination of deep personal consecration and a trained and disciplined life to serve adequately the present age.

On September 1, 1951, there were 842 deaconesses in The Methodist Church. Of this number, 256 have the retired relationship. Widely varied are the avenues through which these women make their contribution to the building of a world Christian community. In projects of the Woman's Division of Christian Service there are 283 deaconesses, who serve in many types of educational work ranging from kindergarten to specialized college teaching and administration; in homes for children, employed young women, and retired workers, they are helping provide Christian homes

for those away from their natural homes; in hospitals and clinics they are bringing the ministry of healing and teaching; in community centers in crowded city areas they are helping people learn how to get along together, as they seek to lift the level of living in the family and community; in town and country projects they are helping people understand, appreciate, and more adequately use their resources.

There are 116 deaconesses serving the local church as directors of Christian education, pastors' assistants, church secretaries, supply pastors, teachers in released-time programs, and in other ways.

In other agencies of The Methodist Church there are 169 deaconesses. Some are employed in general boards of the church; others are in annual conference or locally sponsored projects, including hospitals, homes, and other services. Others are on leave of absence for home duties.

Wherever they are and whatever they are doing, the deaconesses know that God has called them, as John Wesley said, "To persuade men to put Christ at the center of their relationships."

Latin America

Puebla, Mexico: It has always been one of my ambitions, and especially since coming to Puebla and getting so well acquainted with nurses and doctors at Hospital Latino Americano, to see a surgical operation, including the preparation for it! Recently my opportunity arrived, when the head nurse of the operating room invited me to come. I was thrilled! The operation was serious and proved to be one of the most interesting and fascinating experiences I have ever had. I came away with a much greater appreciation for modern medical science and the service of Christian doctors than I had ever known before. On the way home I did a little meditating. One of the things that impressed me most was the fact that as the operation came to an end, one of the three doctors prayed an audible "Gracias a Dios" as he stepped down from the operating platform.

Mrs. Velasquez (not the patient) had been introduced to the Christian way of life by coming to our boarding school many years ago when a young girl. As a result of her influence, her son Luis is one of the most outstanding leaders of Christian youth in Mexico. Five years ago Luis won his friend, Porfirio Aguilar, to the Lord and this brilliant young man is now president of his class at our Evangelical Seminary in Mexico City. Just a year ago Porfirio led to Christ his older brother Vinicio, who at that time was studying medicine at the University of Puebla. Vinicio was the young doctor who uttered the little prayer of thanks at the hospital after the operation. He is also the leader of the Inter-Varsity movement in Puebla, and shares a wonderful testimony with his patients. All this is a result of the influence of missionaries I shall never know who began a work in the girl who later became Mrs. Velasquez, who in the space of a few years reached out to touch a number of lives for God. And who will ever be able to tell of the glorious results of the work of that missionary or those missionaries, who so influenced the life of that one young girl? Isn't it thrilling? All this thinking challenged me, for it is I who am now filling the places of those missionaries of Christ. What a great privilege—what a great responsibility is mine! "A charge to keep I have, a God to glorify." May I be worthy.

—Gertrude Baumbach, *L.A.-3*

Argentina: In the spring of 1952 Dr. W. A. Visser 't Hooft, executive secretary of the World Council of Churches in Geneva, will give the second series of Carnahan Lectures in the Union Theological Seminary in Buenos Aires.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Nagasaki Christian Yuaikan

(*Continued from page 17*)

and assistant in charge, nursery school and a kindergarten for eighty children; a series of youth group rooms, a handicraft room for men and a sewing room for women, a library for all ages, a lecture hall for adult education purposes, and the small Melton-Young Memorial Chapel. In addition there is a case work service to assist and advise those in trouble of any kind, and also a medical clinic manned by a group of six young Christian doctors.

Japan's great apostle of service, Toyohiko Kagawa, made the day memorable with an address on "Social Work in Europe and America and Its Relation to Japan." The mothers of the nursery school and kindergarten children, in spite of the fact that they live on a subsistence level, expressed their gratitude by the presentation of an electric record-player and a large wall clock. Miss Bertha Starkey, for almost fifty years a dauntless worker for Christ and His Kingdom in Japan, represented the Woman's Division of Christian Service, and Rev. John Cobb of Kobe represented the Division of Foreign Missions which supports the director of the center and his family.

The highlight of the day, however, was the memorial lecture in honor of the new Kwassui and the Yuaikan held in the city auditorium. A capacity audience of three thousand heard Doctor Kagawa give a lecture on the "Social and Educational Revolution in Europe and England" with special reference to the work of John Wesley. He finished with the affirmation that only in the love of God expressed in the *Yuai* of the Yuaikan could peace be brought to our troubled world.

All felt that September 13, 1951, was an outstanding day in the history of missions in the new Japan, struggling to be born out of the ashes of war.

A Notable Meeting

By MAUD M. TURPIN

"I am much in favor of this meeting."

This was the emphatic endorsement given by the State News Editor of one of America's well-known metropolitan newspapers.

The speaker was asserting his approval of a history-making meeting of publicists and public relation folk at the Piedmont Hotel in Atlanta, Georgia, October 30-31, 1951.

In the two-day Public Relations Seminar delegates echoed the speaker's sentiment, and this mounting approval of the seminar, designed to concentrate on the problems of better relations between the Woman's Society of Christian Service and the public press, reached a climax in a unanimous vote of the delegates to hold similar seminars in the several districts of the Southeastern Jurisdiction.

Headed by Mrs. E. U. Robinson (Franklin, Tennessee), and Mrs. J. Roy Jones (Columbia, South Carolina), president and secretary of Public Relations, respectively, of the Southeastern Jurisdiction Woman's Society of Christian Service, and Dr. Ralph Stoody, director, as well as staff members of Methodist Information, approximately forty officers and delegates comprised this, the first study group to investigate, from every angle, ways and means of making the program of the Woman's Society of Christian Service newsworthy.

Assisting Dr. Stoody were O. B. Fanning, manager of the southern office of Methodist Information, Mrs. C. W. (Maud M.) Turpin, manager emeritus of the southern office, and Miss Carolyn Williams, who directs the Georgia office of Methodist Information, and who as official hostess contributed not only expert leadership but youth and charm to the scene. Miss Williams also served as moderator for a panel on "The Working Press," in which representatives of Atlanta's two big dailies, the *Constitution* and the *Journal*, took part.

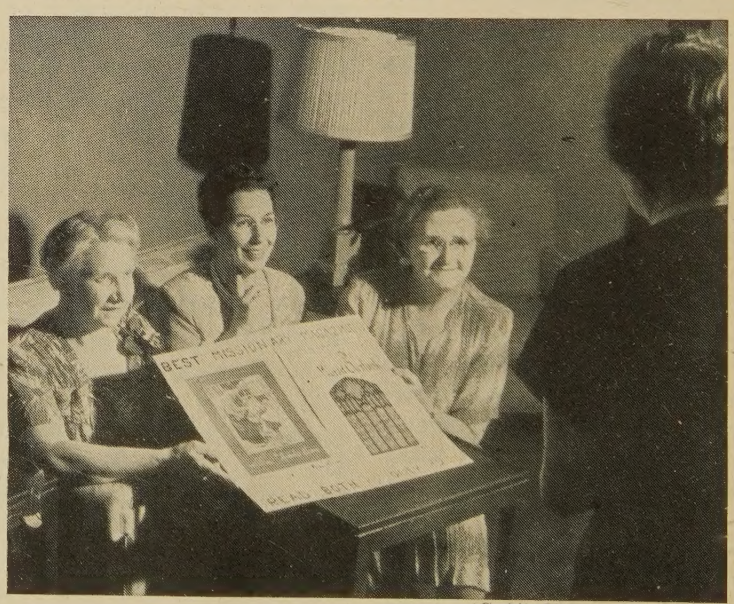
Other guest speakers included Mrs. C. A. Meeker, editor, THE METHODIST WOMAN, and Rev. F. M. Gaines, of Macon, Georgia, who spoke in behalf of the church press on the subject, "How You Can Help Your Church Papers."

Discussion followed the presentation of each subject on the program, which included such topics as: What Makes News, How to Write and Present News to the Press, The Growing Importance of News Pictures, Dealing With Editors and Reporters, News Coverage for Conventions and Conferences, and Discovering New Values in the Program of the Woman's Society of Christian Service.

Presiding over the sessions and conducting devotions were Dr. Stoody, Mrs. Robinson, and Mrs. Jones. Delegates from thirteen of the sixteen conferences included in the jurisdiction were present. In the closing session, Mrs. Jones and Mrs. Robinson summarized the highlights under the theme, "Where Do We Go From Here?" and the group voted unanimously to make the establishing of better public relations one of the major activities of their organization, and, as a starter, voted to conduct a Public Relations Seminar in every district of the Southeastern Jurisdiction.

NORTH CENTRAL JURISDICTION TENTH ANNUAL MEETING

DATE: October 2-5, 1951.
PLACE: Roberts Park Church, Indianapolis, Indiana.
THEME: "Christ—the Answer."
ATTENDANCE:: 700 plus from 17 conferences.
PRESIDENT: Mrs. Julia Parr Naftzger, Kokomo, Indiana.
SPEAKERS: Mrs. Frank G. Brooks, Mount Vernon, Iowa, president of the Woman's Division; Mrs. Paul Arrington, Jackson, Mississippi, vice-president of the Woman's Division; Bishop G. Bromley Oxnam, New York, N. Y.
SPECIAL FEATURES: More than 60 missionaries and deaconesses present; Wesleyan Service Guild and World Federation of Methodist Women banquets; clinics on the work; $1,844,-641.00 pledged for missionary work.



Gaddis Photography, Chicago

Mrs. Roy Collins, Clarinda, Iowa; Mrs. Donald Gibbs, Rock Island, Illinois; and Mrs. Roy Young, Mount Vernon, Iowa, who were on the planning committee for this meeting

H. Armstrong Roberts

You have to read more than one book to be a quiz kid and know the answers

A Well-Informed Mind—

A Vital Requirement for Leadership

IT GOES without saying that for leaders in the Woman's Society, information on the organization, its purpose, policies, program, and projects is of prime importance. Every leader would do well to question herself: "Do I know the purpose, the administrative structure, the personnel of the Woman's Division of Christian Service?"

"Do I understand the relation of the various officers to the whole organization?"

"Do I know enough about the organizational techniques to command the confidence of the members so that we achieve our purpose?"

If you are at all vague concerning the answers, then you need to read and study the *Twelfth Annual Report of the Woman's Division.** This year something new has been added—a few methods and suggestions on how to use.

A Reading Course

The Iowa-Des Moines Conference is encouraging wide reading through a Reading Course. A leaflet received from the conference secretary of Literature and Publications, Mrs. John S. Wood, Woodbine, Iowa, sets forth the Rules and Awards for 1950-1951. It is understood that these were revamped for the current year.

1. Time: Any reading from the list done between June 1, 1950, and May 31, 1951, may be counted.

2. Books from previous reading lists may be counted if read during this period.

3. Credit cannot be given for book reviews or condensations.

4. Total points shall be reported to district secretaries of Literature and Publications by June 1, 1951.

5. Each reader who reports 500 points or more will be known as an Honor Reader and will receive a Certificate of Merit.

6. Any society which reports an average of 200 points per member shall be given special recognition at the Institutes in June.

The Reading Course Committee in the local church shall be:

Secretary of Literature and Publications, chairman

Secretary of Spiritual Life

Secretary of Missionary Education and Service

Secretary of Christian Social Relations and Local Church Activities.

The Reading List included the textbooks for the approved studies, all age levels. Adults, 20 points; Youth, 15 points; Junior High, 10 points; Children, 5 points.

Supplementary Reading included booklets, pamphlets, and books on the year's approved themes in Missions, Christian Social Relations, and Spiritual Life with credit varying from one to fifteen points.

The Methodist Woman and World Outlook, rated ten points each for each monthly issue. Lesser points were given to other periodicals including *The Christian Advocate.* The forty books listed for General Reading rated from ten to fifteen points each.

This is a worthy enterprise.

A Book Club

Mrs. Marshall Rhem of Roscoe, Texas, will be surprised to read this paragraph, for evidently it was lost in the files for several years. It is being shared now, for it fits into the subject and the season.

Through a questionnaire on spiritual habits in daily life, our Committee on Spiritual Life discovered that most of us go for months without reading religious books. We decided that we must give ourselves some religious food, so we organized a Book Club. Each of the sixteen women who joined volunteered to buy a book to read and pass on in systematic order. It was agreed each book could be kept a month. Thus, in sixteen months we all will have had the opportunity to read that number of good religious books. I was amazed to discover the real hunger on the part of some of the women for good religious books.

A large outlay of money is not always necessary to secure helpful reading material. Consider the literature published by the Woman's Division.

Then, too, inexpensive booklets are produced by *The Upper Room* in two series:

The Devotional Classics Series: *The Practice of the Presence of God,* by Brother Lawrence; *The Imitation of Christ; Table Talk,* Martin Luther; *Selections from Augustine; Selections from the Journal of George Fox; Selections from the Writings of John Bunyan.*

The Christian Family Series: *Strengthening the Spiritual Life Through Family Devotions; Parents Do Teach Children.*

These booklets sell for 10 cents each, 12 for $1.00, and may be secured from The Upper Room, 1908 Grand Avenue, Nashville 4, Tennessee.

The Upper Room also published *The Pocket Book of Prayer,* by Ralph S. and Robert E. Cushman. Price, 35 cents.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices. 50 cents.

Twelfth Annual Report 1951-1952

50 cents

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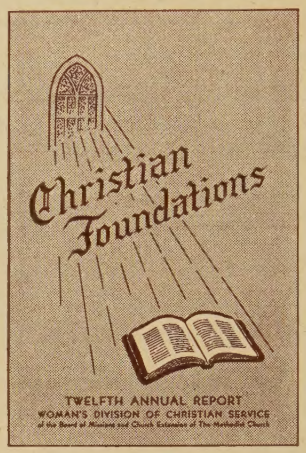

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Buy, study, and use in every society.

OF SPECIAL INTEREST

Christian Foundations for Lasting Peace. This material is gleaned from the resources growing out of ten days of intensive study of one hundred Methodist women at Scarritt College in August, 1951. Invaluable for study and action. 60 cents.

The Church's Job Is My Job. This is the pattern of America today. We see new neighbors, build Christian attitudes and practices in all relations with people. Free for postage.

Two Indispensables

The World Stands Out on Either Side, No Wider Than the Heart Is Wide. This is an unusual group of programs for new societies. Answers many questions about former organizations and fields of endeavor. Much needed for the Woman's Society and Wesleyan Service Guild library shelves. Also excellent for use in circle programs. Order while they last. 50 cents.

Ceremonials for Special Days. A book of beautiful ceremonials. Candle-lighting services, a sacrificial meal service, installation services, and other special day services make this book a must for every Woman's Society and Wesleyan Service Guild. Stock getting low—order now. 60 cents.

WORLD DAY OF PRAYER

Friday, February 29, 1952

Theme: Christ, Our Hope

Worship Service for Adults and Young People. 5 cents.

Guide for World Day of Prayer Leaders. 15 cents.

Speaker's Sheet. 10 cents.

Dramatic Presentation of Projects. 8 for 15 cents.

Children's Service. 5 cents, 100 for $4.00.

Call to Prayer. 100 for 30 cents.

World Day of Prayer Emblem Seals. Sheet of fifty. 5 cents.

Poster. 17¼ x 14¾ inches. 10 cents.

Report Blank and Offering Envelope. Free.

Packet, containing one of each of the above. 40 cents.

A World Map. 25 cents.

Orders must be in our office by February 15, 1952.

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Orders for the above may be sent to your nearest address—

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Distributing **Allister Street, San Francisco 2, California**

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